ONE CALENDAR FOR ONE WORLD: THE WORLD CALENDAR

VOL. XV FOURTH QUARTER, 1945 No. 4

IN a blinding flash brighter than the sun, in a rending of matter unbelievably greater than any previously unloosed on earth, in an apocalypse of primal force almost beyond human imagination, a new age, the Atomic Age, was born on the fifth day of August, 1945.

During the world depression of the thirties, it was the fashion of some to say that there were no new continents to explore, no uncharted seas and no challenging frontiers. Now mankind knows that we are but standing on the threshold of discovery and development that dwarf all previous extensions of man's power in harnessing energy. If man has achieved the capacity to annihilate civilization and the entire human race, he simultaneously has attained tremendous constructive possibilities that may enrich life beyond his wildest dreams.

History is largely the story of the discovery of means of bringing the forces residing in nature under man's dominion. Today fear dominates much of the thought about this new age; it was born of the exigencies of war and demonstrated in destruction. In itself atomic energy is neither good nor bad; the uses to which it will be put depend upon the hearts and wills of men.

We must face the future recognizing its twofold potentiality: the necessity to make an election between survival and cooperation, and the imperative requirement to face complete destruction or perfect a better organization for living.

A new age requires a new calendar: THE WORLD CALENDAR. Those who oppose it because of inertia or mere opposition to change, and they are many, indeed the great majority of the indifferent or critical, are even as the Pyramids on the Nile. Fixed, immovable, unchanging, they belong to a dead civilization, not to the living. Moving past them are planes, ships, automobiles, trains, radio, television and atomic energy, but they remain static, negative, inert, not a part of the present and in no sense a part of that world embryonic in the womb of the future.

Ours is the privilege and duty of so living that we may shape this new age toward improving the future of humanity.

JOURNAL OF

CALENDAR REFORM

October, November, December
1945

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Published by THE WORLD CALENDAR ASSOCIATION, INC.
INTERNATIONAL BUILDING: 630 FIFTH AVE., N. Y. C. 20

HISTORY OF THE WORLD CALENDAR ASSOCIATION

The history of the* Journal *and Association was reviewed by the new Editor. He believes you will agree this summary is interesting and informative.

THE Association was incorporated 21 October 1930 to inform the public on calendar reform as expressed by The World Calendar, worldwide in scope, application and purpose, which the Association believed the then much publicized 13-month calendar did not accomplish.

The International Fixed Calendar League was organized at Rochester in 1924 with Moses B. Cotsworth as Director, and George Eastman as chief supporter and later its President. In 1928 the unofficial National Committee on Calendar Simplification was formed with George Eastman as its Chairman. This latter organization was established at the suggestion of the League of Nations. Both sponsored the 13-month plan and thus it had a six-year start ahead of The World Calendar. Undaunted by the formidable array of sponsors for the 13-month plan, The World Calendar Association was organized because it was believed that there was a large inarticulate group, which, through lack of organization, was unable to express itself effectively for a more sensible and acceptable revision, such as The World Calendar of 12 months and equal quarters.

One of the first acts of the Association was to secure an office and to appoint Miss Elisabeth Achelis President and Miss Harriet A. Lillie Secretary. It proceeded to circulate the press, prominent organizations and leading men and women with 30,000 pamphlets describing The World Calendar. These produced excellent responses.

At the beginning of 1931, Carl Liddle joined the staff as its Director and, upon learning of a Preparatory Committee and an International Conference to be held at Geneva in June and October 1931, the Association engaged the services of C. D. Morris as Adviser as well as Editor of the *Journal of Calendar Reform,* a periodical established by the Association at the suggestion of Morris. A questionnaire to the Chamber of Commerce in Wilmington, Delaware, resulted in 37.4 per cent in favor of The World Calendar and 30.3 per cent in favor of the 13-month calendar, which tended to justify the Association's position. With this result and many other highly favorable responses received, The World Calendar Association, represented by the President, Secretary and Adviser, attended

the Preparatory Committee on calendar reform at the League of Nations, Geneva, 8-13 June 1931, and during this session Miss Achelis addressed the Committee. The result was highly favorable, and an invitation was extended to The World Calendar Association to have a representative as official observer at the Fourth General Conference, 12-24 October 1931.

During the first European visit, Miss Achelis and her associates visited Paris and London, where organizations were formed to advocate The World Calendar. Thus when the International Conference met at Geneva in October, the Bureau d'Etudes pour la Reforme du Calendrier in Paris, a British Parliamentary Committee on Calendar Reform in London, and The World Calendar Association of New York were represented.

Previous to this Conference, the University Association for the Study of Calendar Reform at Iowa City, U.S.A. (a group of university professors in seven universities and colleges) sent out a questionnaire to transportation officials, bankers, educators and astronomers, the findings being in all cases a clear majority in favor of The World Calendar.* The University Association was represented by C. D. Morris at the League of Nations at the request of its Secretary, C. C. Wylie.

The International Conference lasted a week. The result was that both the 13-month and The World Calendars each received two endorsements from the following nations: Yugoslavia and Canada, for the 13-month calendar, and Switzerland and Greece, for The World Calendar. The Association thus succeeded in checking the progress of the 13-month calendar. In its deliberations at both conferences the League of Nations discarded more than 550 proposals and resubmitted the 13-month calendar and The World Calendar to the governments for further study and consideration.

In the intervening years between 1931 and 1937 when the League again considered calendar reform, The World Calendar had made great progress. Many countries organized calendar committees, so that by 1937 there were 32 committees working for The World Calendar. In contrast, the 13-month calendar steadily lost ground.

Each year Miss Achelis visited the League of Nations and consulted with the Section of Communications and Transit of which Robert Haas was Director and Secretary-General and Miss Essy Key-Rasmussen a member. Many countries were visited and increasing interest and support were obtained for The World Calendar.

During the time that Miss Achelis visited the League on behalf of civil calendar revision, she was invited as a guest to attend conferences held by the Universal Christian Council for Life and Work.** The Universal

* *Journal of Calendar Reform*, Vol. 1, pp. 144, 145.

** The Council (now known as the World Council of Churches) is a world federation of non-Roman Churches and embraces all major Orthodox, Anglican and Protestant bodies throughout the world.

Christian Council had inaugurated a study on both the 13-month and World Calendar reforms, the expense of which was financed by the International Fixed Calendar League and The World Calendar Association. The result of the considerations of both plans was a resolution at Chamby in 1936 approving The World Calendar with but a single dissent.

In 1937 the Chilean Government submitted a draft on The World Calendar to the Council of the League of Nations through its eminent representative, His Excellency Don Agustin Edwards, Ambassador to Great Britain, a member of the Council. The Council accepted the draft and submitted it with a questionnaire to its member and non-member states. The result of this questionnaire was that fourteen nations approved The World Calendar.

It should be remembered that in the years of 1936 and 1937 the League of Nations was predominantly concerned with the unsettled political situation and the clouds of war that were menacing Europe. Because of the political situation, many nations could not give the subject the full attention it deserved, so that the League Council withdrew calendar reform from its agenda with the statement, "Needless to say the Council could take up the question again if circumstances should, at a later date, be more favorable."

This decision did not hinder the progress of The World Calendar, particularly in America where increasing members and the support clearly showed the need and the desire of the people for calendar revision. After calendar reform was withdrawn from the League of Nations, The World Calendar Association assumed the leadership and has carried on ever since.

Although the League of Nations in its deliberations had considered both the religious and civil ramifications of calendar reform, it became increasingly evident that calendar revision was essentially civil, under the jurisdiction of governments for approval, whereas the fixed Easter was religious and therefore a matter for church authorities. Realizing the reasonableness and justice of this fact, The World Calendar Association concentrated its efforts along secular, civil, economic and social lines, leaving the fixed Easter date and other religious feast days to religious bodies.

With the outbreak of the war in 1939, international intercourse was greatly curtailed, and by 1941 practically all activities and communications on this subject had ceased between the United States and Europe and Asia. However, progress of The World Calendar was continuous in the United States, South America, Australia, and Canada. The Royal Astronomical Society took an active interest.

The main purpose of the Association has been to keep constantly alive

before the public the urgently needed improved calendar in the conviction that a better calendar for a better world is essential for better days whether in war or in peace.

In the fifteen years of the Association's activities, many different calendar plans were received and given study and consideration. But none contained the over-all advantages of The World Calendar as it is now presented. They were too drastic or impractical. Certain plans added too many extra days, others advocated unequally long and short months, leap-week calendars, weeks that began on either Saturday or Monday, and various strange intercalations of the one or two extra days—such as a lonely and isolated New Year's Day, presumably dated 0 January, or placing both the extra days at the end of the year, thereby causing a short first half-year of 182 days and a long second half-year of 184 days, with the loss of balance and equality. All these, however, revealed an interest in a revised calendar, showing clearly that the public was awakened to the important and necessary calendar improvement.

With the end of World War II, a complex reconstruction period is upon us. The need of obtaining a stabilized calendar and a general unification and improvement of many of our civil, economic, social and educational systems is more urgent than ever. In this The World Calendar has an important place. For the world to enjoy greater law and order, coordination and cooperation among peoples in their many and varied activities, a standardized calendar, easily understood and used by the whole world, is a veritable "must."

A question frequently asked is the manner of the Association's support. Funds are provided by voluntary contributions from interested individuals and organizations. The Association is a non-profit, educational corporation and as such is tax exempt so that gifts to the organization are proper income tax deductions. Members pay no dues or assessments and the public has not been solicited for funds.

There is need for greater order, regularity and stability in our time-system. What system is of greater importance than that of Time which influences and affects all our lives and acts? Nothing is accomplished without the calendar, and thus The World Calendar becomes a cornerstone upon which the future is built. This generation of long-range vision should not reject it, thus depriving a united world from recording and planning its activities, great and small, by means of a smooth-flowing and convenient time-plan.

The time for its proposed adoption is significant. The earliest date when both the present and new calendars meet is Sunday, 1 January 1950—the end of the first half and the approach of the second half of the 20th Century.

THE RIGHT BEGINNING

By Elisabeth Achelis, President, The World Calendar Association

This article is deemed an important contribution to the philosophic thought of calendar revision.

AMONG the many plans for calendar revision submitted to the League of Nations were some proposing a change in the *beginning* of the year and in the *beginning* of the week. Suggestions were made to commence the year on a Thursday, Friday, Saturday or Monday, and to begin the week on a Monday. Plans also included a "blank" day at the end, beginning or middle of the year, carrying dates such as 0 January, 0 March or 0 July. These plans were rejected by members of the League of Nations as impractical and unacceptable, and declared unnecessarily drastic and not essential for obtaining a steady, ordered, equalized calendar, every year the same—the primary objectives of calendar revision.

A calendar cannot be judged apart from social needs and its functional purposes. Its success depends upon how adequately and well it serves social, cultural, economic, scientific, educational, governmental and other aspects of contemporary life. In brief, it must combine the ideal with the practical, and be "the very best with all conditions considered."

The League of Nations in 1931, by accepting and resubmitting to nations and peoples both the 13-month calendar and The World Calendar of 12 months and equal quarters, and in 1937 submitting The World Calendar for further study and approval, is to be commended for the resulting action that only recognized civil calendars which began the year on a Sunday, the first day of the week as well as the first day of the year, and which retained Sunday as the first day of the week.

The World Calendar has no "blank" days or cipher dates. The 365th day every year is the Year-End World Holiday, dated W or 31 December, and the extra day in leap years is the Leap-Year World Holiday, dated W or 31 June. These days enable weeks and years to begin on Sundays.

It is evident that the League recognized the significance of giving the year and the week a right beginning, Sunday; for upon the right beginning depends in great measure the smooth operation and successful culmination of activities and projects. "Of a good beginning cometh a good end" to quote John Heywood.

To begin every year, every quarter-year (suggestive of a season) and

every week with the first day of the week, Sunday, is to lift the calendar to a higher plane for the performance of its service.

The Biblical story of creation reads: "In the beginning God," and in St. John, "All things were made by Him; and without Him was not any thing made. . . ." God is the source and foundation of all things. Sunday, the first day of the week, is truly, then, the right beginning for every year, every quarter-year, and every week. The Year-End World Holiday completes the year and enables each week, each quarter and each year to begin on a Sunday, and is therefore indispensable.

To set Sunday apart as the beginning of each week, quarter-year and year is symbolic of putting first things first. The first half of the word Sunday is Sun, the name of the central force in our solar system around which the Earth revolves. Retaining Sunday as the first day of the week is to recognize its supreme importance in our way of life.

In the earlier days of civilization, man believed in the end and consummation of efforts and activities as of greater value (as expressed by the Saturday) than the beginning (as expressed by the Sunday). He may not have reflected upon the fact that the end was the result of the beginning, and that a thing rightly begun is half done.

To the Christian, is it not significant that Jesus arose on the first day of the week, a Sunday, thereby hallowing it as the day of His Resurrection? Does this not emphasize Sunday as the right beginning?

The Christian has unhesitantly accepted Sunday for his day of worship, dedicated to his better self, ethical contemplation and worship. These engender greater understanding, cooperation and good will for the welfare of man and the advancement of civilization. Sunday, as the first day of the week, spent in spiritual meditation and observance prepares one for the many varied activities which are resumed normally and naturally on Monday. In addition, as we center our thoughts on the Creator for His blessings and guidance in our many endeavors at the beginning of the week, a Sunday, so is it also fitting that on the Year-End World Holiday that completes every year we offer thanks and express our hopes for the future.

The World Calendar Association is of the opinion that when the calendar has been stabilized by adoption of The World Calendar a movement may arise in favor of holidays falling on Mondays. However, this Association is primarily active for the adoption of the perpetual and ordered calendar of 12 months and equal quarters—each week, each quarter-year, and each year to begin on a Sunday.

Concerning Monday holidays, some feeling has been expressed, as for example by The Sunday League of New Jersey, U.S.A., that the Sunday observance will be lessened by possible Monday holidays. The attitude of

The World Calendar Association has been that, when the time comes, the majority of peoples will solve this question. It does recognize the feasibility of an occasional long week-end with its Monday holiday as a welcome respite from the tension of our present-day lives. Then, too, the Association has noted that in England, where national holidays are always observed on Mondays, there is no cessation of spiritual worship on Sunday. There appears good reason for the same result in the United States and in other countries.

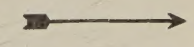
The World Calendar gives full value to the significance of the first day of the week by continuing the Sunday, while at the same time recognizing the right of the individual to observe it with the knowledge that Sunday is the possession of all peoples.

The days of worship of the various faiths in the world differ. No calendar could be devised to comply with the traditional religious days of every group. The best that may be essayed is to provide a calendar for the greater good of all. One outstanding contribution that the Gregorian calendar has established has been the acceptance of Sunday as the first day of the week in the civil calendar. The various faiths retained their own particular days of worship.

Whether within cathedrals, churches, synagogues, temples, mosques or shrines—all citadels of God—religion has an inspirational opportunity to uplift the peoples of the world by the inimitable truth, "In the beginning God," and to impress upon them the value and significance of the *right* beginning of things. Then will the peoples of their own accord worship in ever-increasing numbers.

CALENDAR COMPARISON

THE "Calendar Comparison" appearing on pages 154 and 155 was published in a World Calendar Association booklet prepared to show how this "new calendar for a new world" will affect industry, labor, government, law, retailing, agriculture, finance, science, education, home, religion and everybody. It was reprinted in a more recent illustrated booklet. Both have been widely distributed, but since these are mailed in response to inquiries about calendar revision, and may not have been seen by members of the Association or readers of this *Journal,* we are reproducing this graphic visualization hoping it may amuse and interest you.



Gregorian Calendar

Holidays in the United States

Holidays in other countries shift also.

NEW YEAR'S DAY 1 January, falls on different days of the week.

LINCOLN'S BIRTHDAY 12 February, falls on any day of the week.

WASHINGTON'S BIRTHDAY 22 February, falls on wandering days of the week.

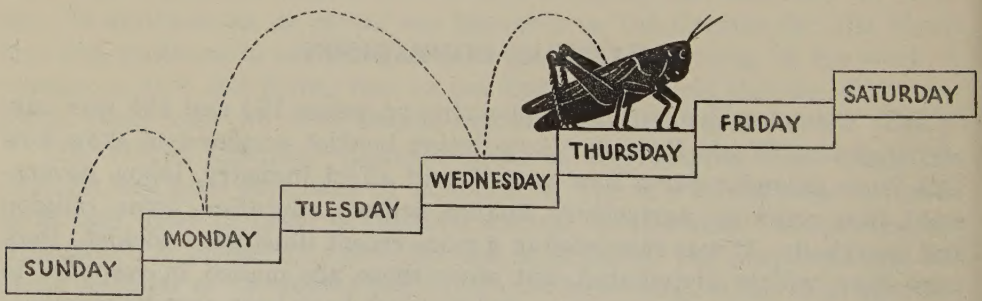
MEMORIAL DAY 30 May, falls on changing days of the week.

INDEPENDENCE DAY 4 July, falls on any day of the week.

LABOR DAY falls on first Monday, from 1 through 7 September.

THANKSGIVING on fourth Thursday, from 22 through 28 November.

CHRISTMAS 25 December, wanders throughout the week.



Holidays Grasshop

The World Calendar

Holidays in the United States

Other nations may arrange holidays according to their customs.

NEW YEAR'S DAY *always* on Sunday, 1 January.

LINCOLN'S and WASHINGTON'S BIRTHDAYS—one week-end, 11-13 February, (Washington's original birthday was the 11th.)

MEMORIAL DAY a Thursday, 30 May.

LEAP-YEAR DAY every four years, World Holiday, W or 31 June.

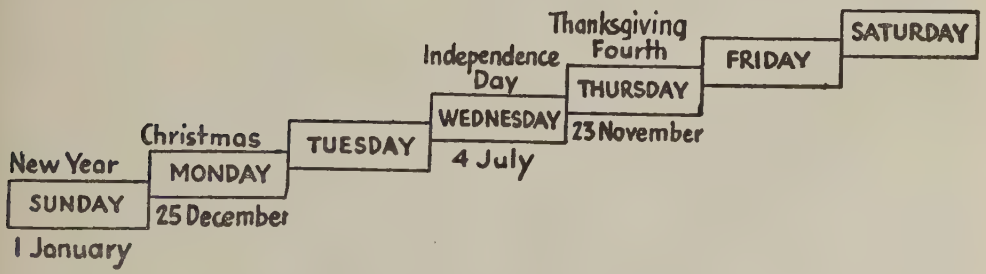
INDEPENDENCE DAY a Wednesday, 4 July.

LABOR DAY the first Monday, 4 September.

THANKSGIVING the fourth Thursday, 23 November.

CHRISTMAS a Monday, 25 December.

YEAR-END DAY, World Holiday, W or 31 December.



Holidays Stay Put

The need for Standardization

By Edgard du Prey

From Free World, *New York, N. Y., October 1945*

This title appears as originally published in the* Free World, *October 1945. Lt. du Prey, an engineer recently in the Coast Guard, ascribes his discovery of the need for standardization to a narrow escape when a jeep conformed to local left-side driving rules.

SOON the United Nations will be confronted in earnest with the task of translating into action the declarations of global interdependency made at the San Francisco Peace Conference. As political and territorial agreements are made, and the Nations draw closer to one another, the need for unification and standardization in matters affecting industry and the daily lives of the people becomes imperative.

True global interdependency must indeed be preceded, or at any rate escorted, by a broad program of universalization, such as that which, in the past, gave us the International Postal Service, the Morse Code, the Greenwich Meridian, Standard Time, the International Railroad Gauge, and other beneficent systems. Interdependency in a shrinking world of these neighbors will be greatly hampered unless the demands of mutual help can be satisfied. For instance, borrowing a well-known lend-lease simile, it will do no good to lend a garden hose to a neighbor whose house is on fire unless the hose is designed to fit the neighbor's piping system.

It is also obvious that we cannot entertain the thought of building inter- and transcontinental superhighways designed to foster interdependence until the United Nations have agreed on a common rule of the road. One half of the world cannot persist in hugging the left side of the road while the other half holds to the opposite view. That is inconsistent with the most elementary safety and at odds with the clover-leaf system of intersections featured in modern speedway design. England, a great maritime nation, should have no qualms in persuading "left-hand driving" countries like herself to adopt, for their land conveyances, the same rule now applied universally to vessels over the seven seas, i.e., keeping to the starboard

side of the channel. For such a task her veteran ex-Prime Minister—a one-time victim of conflicting traffic rules—is particularly well qualified. It will be remembered that on a visit here some years ago, Winston Churchill, while crossing Fifth Avenue, was struck by an automobile as he looked for oncoming traffic in the wrong direction. China, no doubt because of the portside location of the driver's wheel on the many American cars plying on the Burma Road, has recently ruled out left-hand driving on her highways.

More complex and far-reaching should be the adoption of a universal world language to spread better understanding and knit closer interdependence among countries. Such a language should represent a great simplification over all our present leading languages, doing away entirely with their too obvious imperfections and inconsistencies. This may entail a revised alphabet, but any language for extensive world use must be self-pronounceable in a manner as accurate as the rendition of musical notes from a score. For that reason it should be a scientific production, the work of linguists, philologists, writers, acoustic experts, lexicographers and men of specialized talents. With the propagation and progress of radio telephony, television and the cinema, which are now the worst victims of language barriers, there is no doubt that the use of a universal language designed as an auxiliary medium of international expression would be a great boon.

Next in line should come the adoption of the almost universal metric system, as advocated by Lord Kelvin and hosts of others. This decimal system of expressing measures, originated in some ways by Jefferson, and first used in our own monetary system, has, no doubt, made some headway over our present incoherent physical measurements. Aviation, and its ever-growing need for readily available meteorological data, led us some time ago to use millibars as decimal units of barometric pressure. For the same reason we shall soon be faced with the necessity of discarding our Fahrenheit thermometric scale in favor of the centigrade on which fresh water boils at 100 degrees (instead of 212 degrees F.) and freezes at zero (instead of +32 degrees F.). Biology and the affiliated sciences already make use of cubic centimeters (c.c.) and calories. Millimeters have become standard measurements for artillery and photography. Radio stations have their frequencies listed in kilocycles and their wave length in meters. And finally, popular athletic contests are generally run in hundred meters or multiples thereof. All of which is encouraging, but still insufficient. We must carry standardization into other fields. The luxury liner "Normandie" was lost because of a lack of adequate fire hose fittings, resulting from the difference between millimetric and eighth of an inch measurements.

No time could be better chosen for a switch to the metric system than at present when our industries are changing from war to peace production, and must retool their factories. The capital outlay necessary for such conversion will be repaid time and again in labor saving and in increased markets abroad, where our system of weights and measures is a source of perpetual confusion and annoyance.

It is misrepresenting the facts to say that the people are too "dumb" to take to the metric system. Our railroads alluded to their traveling clientele in the same derisive manner when asked to use a continuous 24-hour listing of train schedules on their timetables instead of dividing the day —as is still the case at present—into a.m. and p.m., and indicating these divisions in eye-straining, light-faced and heavy-faced type. It is a great simplification to say, write, or read: the 1547 train instead of the 3.47 p.m. train. The 24-hour listing, adopted a great many years ago in Europe, is now used by our armed forces. Millions of service men and women are familiar with it.

The metric system offers the same advantages over our system of quarts, feet and acres that our own centesimal monetary system of dollars and cents has over the archaic British system of pounds, shillings and pence. English people have no trouble checking their change when dealing in dollars. The very fact that Sir Roger Keynes, the British financier, has undertaken to champion a centesimal international monetary currency—the "bancor"—is ample proof of this.

Another great saving of headaches and man-hours should come to the world with the adoption of a new calendar, eliminating the vagaries and inconsistencies of our present Gregorian calendar. A new, so-called "World Calendar," favored by the League of Nations and approved by 14 countries, is self-perpetuating in that the year always begins on a Sunday, 1 January, Christmas always occurs on a Monday, 25 December. The second Tuesday of any month, for instance, bears the same date, year after year. Thus, Labor Day, the first Monday in September, is scheduled to bear invariably the fourth of September date. Arranged in 12 months, grouped in four equal quarters of 91 days or 13 weeks, or 3 months each, this calendar has only four 31-day months placed at the beginning of each quarter—all months having the same number of weekdays—namely 26.

There is naturally more to it. For instance, there is an extra day called "Year-End Day" which brings the total number of days in the year to 365. There is also an additional extra day placed at the end of June to provide for leap year.

The need for such a rational and perpetual calendar is unquestionable. By no means unrelated to calendar reform is the stabilization of Easter.

Easter Sunday is defined as the first Sunday after the first full moon occurring after 21 March (the Vernal Equinox). Accordingly, Easter eggs may start rolling as early as 22 March or as late as 25 April. Such vagaries are undeniably detrimental to business, school and social schedules.

The adoption of all these measures is really a test of whether the United Nations are to work as self-sufficient isolated units in the confusion of old Babel, or as interdependent neighbors of a community determined to live in peace. Unless the United Nations can agree now on such comparatively simple matters of self-evident interest to all, how can they be expected to deal successfully with issues of far greater complexity?

FORMER ARCHBISHOP OF CANTERBURY IS DEAD

BARON LANG of Lambeth died 5 December. With white hair, a rosy complexion deep-set twinkling eyes, Cosmo Gordon Lang looked as the public conceived a prelate should look. He had been an Archbishop for 33 years, and Archbishop continued to be his title in the public mind even after he retired as a Peer.

He was born near Aberdeen in Scotland, 31 October 1864, the son of the Very Reverend John Marshall Lang, C.V.O., Principal of Aberdeen University and once Moderator of the Church of Scotland. He attended Glasgow University and later Balliol College, Oxford, where he distinguished himself in sports. He was a Fellow of All Souls College from 1889 to 1893 and from 1897 to 1928, and an Honorary Fellow of Magdalen and Balliol Colleges.

In 1883 he went to the Inner Temple and there studied law until 1889. His observations of the condition of the poor in the East End led him to give up law. He became Curate of Leeds in 1890, and he was only 30 when in 1893 he was appointed Vicar of St. Mary's Church at Oxford.

In 1896 he left Oxford and academic life to become Vicar of Portsea, near Portsmouth, and remained there until 1901 when he was appointed Canon of St. Paul's Cathedral in London, remaining until 1908 when at the age of 44 he was appointed Archbishop of York.

He resigned as Archbishop of Canterbury in 1942 after having served 13 years.

As the Primate of All England, one of the world's leading figures spiritually and temporally, he was vigorous in some of the crises of his nation's history.

He was widely credited with sharing Stanley Baldwin's leadership of the forces that brought about the abdication in 1936 of King Edward VIII, now Duke of Windsor. During World War II he repeatedly decried Nazi racist philosophy and brutality, and during the preceding years he had denounced Jewish persecution. He had been a caustic critic of Munich appeasement.

One of his last official duties as Archbishop of Canterbury was to confirm Princess Elizabeth in the private chapel of Windsor Castle. One of the supreme ceremonial moments of his career was in May 1937 when he crowned King George VI and Queen Elizabeth in Westminster Abbey.

Calendar reform has lost one of its powerful friends. In the course of debate in the House of Peers, he uttered words well worth recalling:

"Constitutionally, I have a great dislike of any proposal to change long and well-established customs unless there is very strong reason," he said. "But I am bound to say that I have found it impossible to resist the plea for reform in this matter, which comes, I think it may be said, with practical unanimity from the representatives of all the great organizations of trade, industry and commerce throughout the civilized world."

HELLZAPOPPIN AND NIGHTMARES

THE NEW YORKER of 17 November published a paragraph in its characteristic lighter vein under the heading of "The Talk of the Town," as follows:

> "A young child, after picking out a tune on the piano, usually ends with a villainous glissando when his nervous system is no longer equal to the strain of concentration. An older child, building a card house, does the same thing with the cards—grabs them and scatters them in a moment of discouragement and surrender. Even grown-ups break under long strain. A curator at the Hayden Planetarium, after years of interpreting exactly the majestic movements of the heavenly bodies, cracked last week and ruffled the controls with a wild glee, causing the moon to chase the sun and sending stars rocketing around the sky. "Hellzapoppin," he remarked wryly, when interviewed. His case, however, is not clear-cut. It is too early to say whether it was a simple case of nerves or whether the Planetarium has succumbed to the lure of show business. It is just possible that some Broadway character wandered in there a while ago and asked the curator how his second act was."

In a similar vein the editor of this *Journal* tells of a dream by his wife. She was visiting his sanctum and trying to set the time for an appointment. To do so she needed a calendar. Everywhere she turned there were calendars but they were Egyptian, Hebrew, Julian, Mohammedan, Augustan, strange new ideas for calendars and of course The World Calendar, but not a Gregorian calendar was to be found. Only by endless computations on paper could she even begin to figure the date . . . and then she awakened.

The dream was without truth. Had she dreamed of millions of persons the world over figuring out holidays and anniversaries for the next year, accountants computing variations resulting from the present changing calendar, and economists estimating the influence of the instability of the present calendar, her nightmare would have been justified.

(Permission *The New Yorker* Copyright 1945)

CALENDAR REFORM AND NEW MEXICO

By W. Thetford LeViness

The literature of the United States is being enriched by regional Americana. This article by an M.A. from Columbia University and the author of a biography of William Hayley interprets the Calendar in terms of the life of the State on the Rio Grande.

WHEN The World Calendar is finally adopted, perhaps no State in the Union will benefit by its stability as much as New Mexico, the land of *fiesta*. With its good roads, its national park and monuments, and its thriving cities, New Mexico resembles other areas of the Southwest but the Indian and Spanish-speaking elements of its population link it culturally to the primitive America antedating discovery and modern Latin-America.

In both Indian and Spanish-American communities, *fiesta* is an annual gathering for religious and social expression. In earlier times, the Pueblo Indians convened in their sacred plazas during the dry season and offered prayer dances for rain; the Apaches gathered on the shores of their favorite mountain lakes for maturation and other ceremonies; the Návajos, too, held ritualistic dances in various seasons. Since there were no accurate calendars developed among these tribes, these events had no specific dates.

With the Spanish invasion of the Southwest in 1598, the Franciscan missionaries brought a calendar—dates of patron saints from the Gregorian-Christian calendar of the Roman Catholic Church—and baptismal names. Whole Indian villages were in many instances given Christian names—Katishtya was renamed San Felipe, and Po-hwo-ge has since been called San Ildefonso. In these and other Indian pueblos, ancient ceremonies were fixed to fall always upon Holy Days, the feast of the patron saint of the particular pueblo. Thus the annual corn dance at Santa Ana was set at 26 July, Saint Anne's Day; while the autumn buffalo dance at Nambé (name not a Hispanicism) is held every year on 4 October, the feast of St. Francis of Assisi.

Fiesta in the Indian villages usually entails a sunrise dance, mass in the old adobe mission, then dancing and feasting the remainder of the day in an odd mixture of aboriginal and Christian rituals and customs. In the Spanish-speaking communities, there is mass in a picturesque *santuario,* street dancing in the afternoon, and in the evening a *baile,* in which old-fashioned Spanish and Mexican dance-steps are performed. Everybody goes to church. Old and young dance. *Fiesta* is the one day in the year when all may renew their faith in God and enjoy themselves to the utmost. *Viva la fiesta!*

Curious indeed is the fact that when The World Calendar puts in better order the sequence of man's activities, the great majority of the important New Mexico *fiestas* will fall upon days of the week between Friday and Monday inclusive, and many will come on Saturday and Sunday. Even in the war years these celebrations have always attracted a large number of tourists and other visitors. Under The World Calendar people could plan to go to any celebration from year to year, knowing that the day of the week would always be the same.

Many Federal jobholders are now on a permanent five-day, 40-hour week; the same schedule is under consideration for State and County employees throughout the nation. These workers and countless others all over the country would be privileged, in this age of fast air travel and under The World Calendar, to attend almost any *fiesta* in New Mexico by taking, at the most, one day's annual leave; for the Saturday and Sunday activities, none would be needed. Larger crowds at each *fiesta* would result, and more money would be brought to the Indian weavers and the Spanish-speaking *escultores en madera.*

The calendar of events in fun-loving New Mexico runs through the entire year. There are dances in the Indian pueblos on New Year's Day, a Sunday under The World Calendar. On this day the old men gather in the sacred *kivas* and elect governors to administer the highly complex theocracies of the pueblos for the coming year. The 6th of January, a Friday under The World Calendar, is the *Fiesta de los Tres Reyes* (Feast of the Three Kings), and on that day the governors are inaugurated amid appropriate dancing and feasting.

The 23d of January, a Monday under The World Calendar, is the feast of San Ildefonso, and there is always a big dance on that date in the pueblo of that name. Visitors spending the week-end in or near Santa Fé could stay over an extra day to see this unusual ceremony, extremely picturesque on days when snow, as it did in 1945, falls on the bare backs of the dancers.

Spring rituals center around the Easter dances, and if Easter Sunday

is stabilized at 8 April under The World Calendar there could be more definite yearly planning on the part of prospective Eastertide tourists. At Santo Domingo Pueblo there is a children's dance on Easter Sunday every year; and at Tesuque, a fecundity rite, denoting spring awakening, is held on Holy Monday. The days of the week of these ceremonies would not be disturbed by the more orderly calendar.

The Feast of the Holy Cross on 3 May marks the beginning of a series of gay New Mexico festivities which fall on Friday, Saturday, or Sunday under The World Calendar. This particular *fiesta* is observed in Santa Cruz (the name means Holy Cross), a Spanish-speaking community just 25 miles north of Santa Fé on the road toward Taos. Since the main social event—the *baile*—is at night, many could leave nearby cities after work Friday, attend this exotic affair, and spend the week-end in this peaceful old-world atmosphere of adobe houses.

Far to the south of the Indian lands, in the "Gadsden Purchase" area of New Mexico, the State line runs contingent to the International Boundary on an east-west axis through the Chihuahua Desert. The United States and Mexico are divided by a mere fence. In the several "border towns" in this arid region—Antelope Wells and Columbus in southern New Mexico, and Ciudad Juárez across the Rio Grande from El Paso, Texas—there are annual celebrations on Mexican national holidays. The 5th of May (*"Cinco de Mayo"*) is set aside in honor of Benito Juárez's triumph over the forces of the Emperor Maximilian. Under The World Calendar, this would always fall on Sunday.

Most of the big summer dances of the Pueblo Indians fall on week-ends under The World Calendar. The 24th of June, the Feast of St. John the Baptist, would always fall on Sunday. The San Juan Indians, who have lived and died under the patronage of St. John for three and a half centuries, would celebrate yearly as elaborately as they did in 1945, when the events of June, July and August happened to occur on the same days of the week as they would under the proposed reform. Cochití and Santo Domingo Pueblos would always hold their *fiestas* on Saturdays; 14 July and 4 August respectively have been their traditional feast days for centuries.

On the first four days of July the Mescalero Apache Indians hold their devil dances and maturation rites in the sparsely populated Sacramento Mountains of south-central New Mexico. Under The World Calendar these events would always begin on a Sunday.

San Lorenzo, or St. Lawrence, is the patron of Picurís Pueblo, and also of the quaint Spanish-speaking village of Bernalillo, county seat of Sandoval County. In honor of this saint, Picurís holds an annual ceremony in

the morning shadows of the Sangre de Cristo Mountains on 10 August, Friday under The World Calendar; while at Bernalillo every year the *Matachines* dance in an age-old reenactment of a medieval Spanish mystery play.

The following Sunday, under The World Calendar, would be 12 August, St. Clare's Day, and time for the annual *fiesta* at Santa Clara Pueblo. Often this feast has conflicted with the Inter-tribal Indian Ceremonials at Gallup, New Mexico, held annually on a Friday, Saturday and Sunday, "toward the middle of August." Under the revised calendar, this great encampment of Puebloans, Apaches and Návajos could be permanently fixed at 17, 18 and 19 August, without conflict.

The 15th of August falls upon a Wednesday under the new plan, so the big corn dance at Zía Pueblo in honor of the Assumption of the Blessed Mother would come in mid-week.

September is a month jammed with Indian dances and other tourist attractions in New Mexico. Under The World Calendar, almost all of them fall on or near the week-ends. *Fiestas* in Santa Fé—the oldest community folk festivals in the United States—are usually held the Saturday, Sunday and Monday of Labor Day week-end. How much more simple if the dates were always 2, 3 and 4 September!

Ácoma, the "sky city," actually built atop a jagged rock, is said to be the oldest continuously inhabited village in the United States. Its patron saint is St. Stephen, its feast day 2 September, Saturday under The World Calendar. Visitors making the hazardous climb up the awesome precipice to enjoy the ancient daytime ceremonies could journey on to Santa Fé in time for many of the closely scheduled events of the first evening of merrymaking in Santa Fé.

The Jicarilla Apache Indians hold an encampment on the shores of Stone Lake, near the Colorado line, annually on 12, 13, 14 and 15 September. Since the main attractions in dancing, racing and rodeo take place on the final day and far into the final night, visitors arriving by noon, Friday, under The World Calendar, would witness much of the program and could go fishing for the week-end at nearby Chama, on one of the loveliest mountain streams in all America.

"Downstate" at the "border towns" again, the three-day Mexican Independence celebrations of 15, 16 and 17 September would always fall on Friday, Saturday and Sunday under The World Calendar. The 16th of September is the Mexican "Fourth of July," the anniversary of the 1820 break with Spain. The famous Sixteenth-of-September bullfight at Ciudad Juárez would invariably take place on Saturday.

The grand climax of September events is the San Gerónimo celebration at Taos Pueblo 29 and 30 September, falling on Friday and Saturday

under The World Calendar. With this two-day program of religious observance, laughter and gayety, the tourist season ends, and New Mexico settles down to its long winter of deep snows and sub-zero temperatures.

But the calendar of events goes on. The nine-day Návajo "Night Chants" and "Mountain Chants" are so arranged that they end on Saturday nights in the autumn; under The World Calendar, their dates could be fixed permanently. On the last Sunday of October the Feast of Christ the King is usually observed in Santa Fé's *Parroquia de Cristo Rey* by an evening procession of the faithful around the surrounding hills, with picturesque little piles of wood burning along the route and lighting the way. Under The World Calendar, this would always take place on 29 October.

Two of the smaller Indian villages, Jémez and Tesuque, have adopted San Diego (St. James) as their *patrón*. The feast observed in these two pueblos is 12 November, a Sunday under The World Calendar.

The 12th of December, the feast of Nuestra Señora de Guadalupe, is a day set aside to honor the only apparition of the Blessed Virgin in the Western Hemisphere, to an Indian in Mexico in 1531. Santa Fé observes this holiday in its beautiful *Parroquia de Guadalupe*—by a procession between lighted fires the preceding night, a Monday under the revised calendar.

At Christmas there is dancing inside the houses and churches and outdoors in the pueblos, on Christmas Eve, Christmas Day, and for four days thereafter. Under The World Calendar, these activities would always begin on Sunday and Monday and continue through a more regularly ordered holiday season. Thus the entire Indian and Christian year would benefit by calendar reform in New Mexico.

New Mexico aborigines never developed a calendar as accurate as that of the Mayans and Aztecs to the south. Of the Puebloans, the Hopi and Zuñi calendars are the best examples known. Among the Hopi Indians, the months, ascertained by observing the moon, were named for ceremonies taking place at that time; at Zuñi, the months were given names with meanings relating to the earth.

The most desperate need for a calendar among the Pueblo Indians was during the Rebellion of 1680. Popé, the leader of this insurrection against Spanish authority, compensated for the deficiency by sending out a cord with knots tied on it to represent the number of days till the revolt. The swiftest runners carried the cord from pueblo to pueblo, and in this crude manner the people were informed when to rise and strike. The revolt was successful, and the Spaniards were driven out for 12 years.

The World Calendar will be the first orderly measurement of time under which New Mexico Indians have ever lived.

PROVIDING A FORM FOR ORGANIZATION ACTION

MANY organizations, including some of the largest and most influential, have adopted resolutions endorsing The World Calendar.

Each reader of this publication doubtless belongs to one or more organizations. Will you propose a resolution to register endorsement of The World Calendar?

Such expressions of group opinion are important. You will be rendering a distinct service to the cause of calendar revision.

This draft, based on a resolution actually passed, is offered for your convenience. Modify it as you see fit. Rewrite it, if you prefer. The form is secondary.

RESOLUTION

Adopted by

(Name of Organization)

(Place)

(Date)

WHEREAS: The (Name of Organization and Place), having given serious consideration and study to the proposal that the present calendar (known as the Gregorian calendar) should be revised and simplified more adequately to fit the needs of the world, and having reached the conclusion that THE WORLD CALENDAR proposed by The World Calendar Association of New York City provides the desired changes;

NOW, THEREFORE, IT IS RESOLVED that adoption of THE WORLD CALENDAR by the United States of America is recommended.

A copy of this resolution shall be sent to The World Calendar Association.

A copy of this resolution shall be transmitted to (Affiliates of Organization) with a recommendation for appropriate action.

A copy of this resolution shall be transmitted to the President, members of the Cabinet, and other officials of the Government, with the request that they urge the adoption of THE WORLD CALENDAR by the United States of America, and that the envoys of the United States present it for adoption by the United Nations Organization.

The undersigned President and Secretary of the (Name of Organization and Place) do hereby certify that the above resolution was duly adopted at a regular meeting held on the ..... day of ....., 19....

.....
President.

.....
Secretary.

SHALL WE HAVE A NEW CALENDAR?

The October 1945 issue of the* Department Store Economist *asked this question, and proceeded to answer it under the lead: "It Is Urged That United States Joins Other Nations in Adopting More Practical Dating System."

PEOPLE have been having trouble with the calendar ever since ancient man invented a method of dividing up the seasons. Even the 16th century Gregorian version which we use is studded with wandering holidays, varying months and the traditional leap year. With the conviction that we need a date arrangement which will stay put, The World Calendar Association, Inc., of which Miss Elisabeth Achelis is President, presents a plan for tidying up our errant days. Every year will begin on a Sunday; every quarter will have the same number of days; every holiday maintain its same place in the ordered progress of the years!

Julius Caesar, in 45 B.C., fixed the calendar year at 365 days, with an extra day every fourth year; the Emperor Constantine in 321 A.D. established the seven-day week; Pope Gregory in 1582, to adjust Caesar's calculations, made only centurial years divisible by 400 leap years; and we have limped along with the result ever since. Even the Father of His Country, George Washington, due to Great Britain's decision to drop 11 days from her calendar, found himself enjoying a double birthday, 11 February old style, 22 February by the new!

Every business man knows what the irregular calendar does to sales budgets, purchases, advertising personnel requirements and expenses in general when holidays ramble around the week from one year to another. Monthly comparisons, even on important retail dates, with more Saturdays in one month than another cannot be standardized but have to be calculated and adjusted. Week-end holidays can be more or less predicted, but those which occur recklessly in mid-week are another matter. The World Calendar offers a very simple solution to the whole complex problem.

First of all, The World Calendar, already approved by 14 nations, divides the year into 12 months of equal quarters, 91 days each. The first month of each quarter has 31 days, the following two months 30 days each, with every month having 26 weekdays, plus Sundays. Each quarter, with its monthly arrangement of 31-30-30 days, begins on a Sunday, the first

day of the week, and ends on a Saturday. That makes 364 days. The 365th, essential in keeping the calendar in step with the seasons, is the logical Year-End World Holiday, dated W or 31 December, and follows Saturday, 30 December every year, an integral part of the calendar. The extra day every four years, logically placed to follow Saturday, 30 June, and dated W or 31 June, is called the Leap-Year World Holiday and balances its year into two neat halves of 183 days each. The calendar is thus a stable, balanced, coordinated time-system, comparable from year to year for any period.

Such a relatively standard holiday as Thanksgiving leaves three business days before 1 December some years and as many as six days in others. Easter is the most troublesome date of all and it is reliably reported that Pope Pius XI admitted to the late Alfred Cardinal Baudrillart, Rector of the Catholic Institute of Paris, that he was inclined to admit the need for fixing the date of Easter and that it might be done to great advantage.

This confusion in our calendar is comparable to the situation which existed in the world prior to the adoption of Greenwich Time. Now we have fixed time zones which make for orderly travel, communication between cities, national broadcasting and radio networks, all of which we take for granted. Even the radical change of summer time and war time presented no great inconvenience. Miss Achelis and her associates, who have been working on The World Calendar since 1930, are convinced that its adoption would incur no greater disruption of affairs.

Sunday, 1 January 1950, is the approach to the second half of the 20th century, our Golden Anniversary. It is significant not only for that, but because on that date the Gregorian and World Calendars exactly coincide so that it is an ideal moment at which to bring the new system into operation. To that end the Association is making every effort to acquaint the world with its purpose and on that date it hopes to establish The World Calendar, planned, in its own words, to be "Balanced, Regular, Perpetual."

1946 CALENDAR CONTRAST CARDS READY

"CALENDAR Contrast" cards, the attractive little cards with the Gregorian calendar for the year, 1946, on the left side and The World Calendar on the right, have again been printed and are available.

Not only are they useful to carry in one's wallet or purse, but many friends of The World Calendar enclose them in their personal mail.

There is no charge. An ample supply is available. Your request for one or a hundred will be cheerfully filled immediately upon receipt. The cards effectively present the advantages of adoption of The World Calendar and are useful in providing a pocket size current calendar.

TIMES CHANGE . . .

"Tempora mutantur et nos mutamur in illis."

By Fernando G. Mechón

Fernando G. Mechón is a scholar of Philosophy, History and Economics. Before World War II, he was in the Diplomatic Service and traveled extensively in Europe, studying economic and social conditions. In this country he was engaged in research work and after Pearl Harbor worked for Federal War Agencies.

FROM the beginning of time, from the first instance in which primitive man organized his first patriarchal community up to the present, in fact throughout human history, there can be traced the struggle of progress against the established order of things. It has been a struggle of creative forces against apathy and indifference, a reluctance to change long-established customs. Without doubt the fear of the new and unknown and the stubborn resistance to changes in the generally accepted routine of life have had and still have a strong influence. If this force did not exist, who knows how many times civilization would have been submerged by avalanches of, what might appear to be, reforms, innovations and improvements. Doubtless this has in certain instances exercised effective control against selfish desire and dangerous ambition.

But much harm has also been caused by this conservatism. How much distress and suffering humanity has undergone because of these negative forces which have retarded progress! History clearly demonstrates this. There are many cases that might be cited, but we will discuss but one.

Copernicus was already an old man when he started to write his now famous book. This took place in Rome, where he had lived since his youth. He expounded his theory of the planetary system, based on the belief that the sun was stationary in the heavens, and the Earth and other planets revolved around it.

Copernicus' book was listed in the "Index," because the accepted belief of that time, held both by the Church and the astronomers, was that of the school of Ptolemy which assumed that the Earth was the immovable center of the universe. Copernicus had the good fortune to die almost immediately after his book was published, and thus was spared much.

On the other hand, his spiritual successor, Galileo, was spared nothing. When that great astronomer and mathematician became convinced by his

study and experiment that Copernicus had been correct in his findings and maintained and expounded the doctrine of the movement of the Earth, he was attacked by official scientists of the time. He was even tried by the Inquisition and narrowly escaped becoming involved in the writ of an *auto-da-fé.*

Nowadays no one even questions that the earth rotates on its axis. But how much suffering, how many years and how much work did it cost humanity to accept and apply the doctrine of Galileo! Thus we can see how certain ideas or reforms that now appear to be obvious and reasonable, and which have been recognized as useful and beneficial to man, resulted from heroic courage, not only in one generation but successive.

For years there has been a struggle to reform the calendar that we use at present. Anyone who has ever thought of the subject has asked himself, for example, why the month of February should have 28 days when January and March each have 31. Of course, there is an explanation, but nobody remembers it now, because this anomaly has come down to us from the days of the early Romans, and the explanation serves but to convince the reason is not reasonable. In the Roman calendar, February was the last month, and they did not scruple to shorten it so as to lengthen other months. One can also find a reason why both July and August, one following the other, have 31 days and why the months and the years never begin on the same day of the week. There is a reason or explanation for all of these facts, but that does not mean that they should always be so, as if by an immutable law.

Is the present calendar, now in use in almost all the civilized countries in the world today, a law of nature, or is it simply a convention of man, a practical device for his personal convenience to keep count of his time in relation to the Earth and the Sun? If it is not a law of nature, but simply a convention, is there not some way by which another calendar could be introduced, one with more uniformity of the months, which would be easy to remember and suitable to the present civilization?

Would it not be possible, for example, to plan a calendar without greatly modifying the one we use today that would also have the virtue of putting the months in an orderly arrangement so that each quarter would be identical rather than as in the present calendar, where they have 90, 91, 92, 92 days?

The advantages this would have for commerce and industry are obvious. Would it not be possible to arrange a calendar in such a way that the year would always begin on the same weekday and month-date?

From the beginning of human history or at least from the time man first felt the need to measure time and keep account of it, calendars have

existed. There have been many calendars recorded in history and we are told it is almost 9,000 years since man conceived his first calendar system. If the calendar is neither a strictly natural law nor a religious dogma, since both the layman and the expert recognize that the present calendar does not fill the needs of our present day, *why do we not modify and reform it more adequately?* Is it because of the fear of the change, because of aversion to break with tradition, or because of inertia?

The calendar in use today dates from 1582, when Pope Gregory XIII introduced the reform that bears his name. It has been a convenient reform. The best proof of this is its survival these 363 years. In the course of the last eventful centuries, however, the face of the Earth has changed, as well as the rhythm of the life of its inhabitants.

In the days of Pope Gregory, who would have dreamed of streamlined railroads, the telephone, radio, or automobiles traveling 150 miles an hour, and planes that fly the Atlantic in less than 10 hours, when in those days it took ships several months to join Spain with her colonies! Comparing the civilization of the 16th century with our own, it seems as absurd to maintain a calendar, no matter how excellent it was in its time, as it would seem to reject an automobile or plane today in preference to a mule or cart.

As stated above, for years there has been a struggle to reform the calendar and adapt it to our era. Many suggestions have been offered, but to date only one has survived criticism and received the recognition of the astronomers, men of science and educators, as well as that of politicians, businessmen and industrial leaders. It is The World Calendar of 12 months and equal quarters, every year the same.

What are the advantages that justify the reform of the present calendar? There are many.

If 10 October was once in your life a memorable day, ten or twenty years later you would know automatically that 10 October had been on a Tuesday, because the 10th of October would *always* be a Tuesday in The World Calendar. And not only that particular day, but every day, because every date corresponds year after year to the same day of the week. The year would always begin on a Sunday and always end on a Saturday.

Each quarter-year would be identical to the others, each having 91 days, and they, too, would always begin on a Sunday and end on a Saturday. The first month of each quarter, that is, January, April, July and October, would each have 31 days. The rest would have 30. Thus each month would be composed of 26 weekdays plus Sundays. The World Calendar would function with geometrical uniformity, and everything associated with it would function with the same simplicity.

Still, 91 days multiplied by four are 364 days, so where is the 365th day? Those who have evolved The World Calendar have not forgotten this day. It will be extra, following Saturday, the 30th of December, and will be declared a World Holiday, W or 31 December. Nor have leap years been overlooked. Every four years an extra day would be woven in, following Saturday, 30 June, and it, too, will be a World Holiday, W or 31 June. On those two days humanity would rest and pay homage to peace, good will and the bounties of nature. Thus there is already in existence a calendar which, with slight changes from the one we already use, would easily solve the problem for us, offering a simple, uniform method that corresponds perfectly to the super-industrialization of this age.

What do the statesmen say who are responsible for the welfare of their people? In 1931, at an international conference convoked by the League of Nations, and at which the officials of 44 nations were present, The World Calendar was submitted to an intensive and careful study. As a consequence, 14 governments declared themselves willing to adopt it in 1937. They were: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay. Were it not for the slowness of that international organization and the war, surely today this new calendar would be in use in all civilized nations.

Referring again to 1937, the Chilean Government took the initiative and submitted the draft of The World Calendar to the Council of the League of Nations, indicating the advantages it had over the present one. Chile was followed by Brazil, Mexico, Panama, Peru and Uruguay, so that of the 20 Latin-American republics six have already given their acceptance. We may hope that soon, in spite of the difficulty of the times, the other Latin-American nations will join these six sister republics and thus the New World will lead in giving mankind a new calendar.

The question is asked: What does the Catholic Church have to say on the matter? During the time when Pius X occupied the Papacy, the international congress of chambers of commerce received the following message: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts."

This was in 1912, and, in 1936, Pope Pius XI tacitly confirmed this declaration by authorizing Cardinal Baudrillart to state that His Holiness was willing to accept the proposition of fixing the date of Easter, and that he believed it practicable, and that it would have genuine advantages.

The only calendar that can fix holidays definitely and for the benefit of all is The World Calendar.

ASTRONOMY, RELIGION AND THE WORLD CALENDAR

By Commander William A. Mason, U.S.N. (Ret.)

The writer of this interesting addition to the literature of calendar reform was formerly at the Hydrographic Office, Washington, D. C.

A SIX-PAGE mimeographed pamphlet from one J. H. Wierts* of Bartow, Florida, entitled "The Proposed New Calendar for the Whole World," has been received. It informs me that "calendar change not only threatens religion, but also astronomical eclipse data of the sun and the moon, and transit data of the planets Mercury, Venus, etc. It also would seriously affect the workings of the Julian Day Number."

In substantiation of this absurd claim the author lists 12 total and partial eclipses of the Sun and Moon during the period 1945 to 1954, giving the day and date of each in accordance with the present Gregorian calendar and with the proposed World Calendar. The reader is told that "Perhaps the above mentioned eclipses of the sun and the moon will be sufficient to show the havoc and confusion of astronomical, calendrical data, which the New Calendar would bring to the work and records of astronomers, and the confusion of calendrical, astronomical data the whole world over."

The question is then asked, "In the light of these calendrical, astronomical facts, will the astronomers accept the New Calendar without protest?"

There then follows a description of the Julian Day Number[1] together with several examples of the method of determining the day of the week from the Julian Day Number. An effort is made to prove that the adoption of The World Calendar will destroy the value of the Julian Day, and we are informed that "Thus we can see the great value of the Julian Day Number—and the confusion of the New Calendar would cause with the eclipses of the sun and moon data, as has already been shown, proven and explained above." Also, "if the New Calendar comes into operation—the Julian Day Number would become worthless records in the hands of

* Mr. Wierts states that "the Julian Day Number starts with the year 4713-12 B.C. at midnight, January 1." This is incorrect, for the Julian Day commences at *noon* and not at *midnight*.

[1] The Julian Day is not used by astronomers for finding the day of the week, but for measuring astronomical time intervals.—Commo. J. F. Hellweg, USN (Ret.), U. S. Naval Observatory, Washington, D. C.

astronomers." Again the question is asked, "Will the astronomers accept the New Calendar without protest?"

In reply to these two questions I suggest that Mr. Wierts consult the *Journal of Calendar Reform* for June 1933 and June 1938, wherein he will find his questions answered by authoritative statements by the Superintendent of the United States Naval Observatory and by the British Astronomer Royal. Both of these eminent astronomers, who speak for the United States and Great Britain, give their unqualified approval of The World Calendar. The British Astronomer Royal disposes of the Julian Day question by stating, "The astronomer sidetracks all the inconveniences of the present calendar; he would still continue to use this reckoning [Julian Day] . . . if The World Calendar were adopted."

Mr. Wierts then describes what he terms "The Four Calendar Changes," which have taken place during the last 2,000 years, and which he tells us "never affected the weekly, seven day cycle." The four changes mentioned are: (a) by Julius Caesar, (b) by the Council of Nicaea, (c) by Pope Gregory XIII, and (d) the adoption of the "New Style" calendar by England. He tells us that "The above four calendar changes are all that history has recorded, and each one of these calendar changes did not in the least affect or disturb the weekly cycles."

It should be observed that change (a) by Julius Caesar could not have disturbed the weekly cycle for the simple reason that there was no such period as a seven-day week recognized by the Romans or incorporated in the Julian calendar. The seven-day week was introduced into the calendar in 321 A.D., not by the Council of Nicaea but by the Emperor Constantine the Great when he became a Christian and accepted Sunday and then grafted it on to the Julian calendar. Change (b) could not have affected the weekly seven-day cycle for it was this change that adopted the seven-day week. It is true that the last two mentioned changes, (c) and (d), did not disturb or affect the weekly cycles.

The efforts of minority groups such as are represented by Mr. Wierts, in opposing adoption of a more satisfactory calendar, appear to be concentrated on the objection that the present calendar is a Christian calendar backed by Biblical authority, and which has come down to us throughout the ages with a heritage of an unbroken sequence of seven-day weeks. Let us examine this claim.

When Pope Gregory XIII in his reform of the calendar, change (c), canceled ten dates, it is true that Thursday, 4 October, was followed by Friday, 15 October, and to all appearances and purposes the week continued its unbroken sequence of days. In actual fact, the loss of ten dates included a loss of ten days—two Fridays, two Saturdays, two Sundays,

one Monday, one Tuesday, one Wednesday and one Thursday. In 1582, the year had but 50 weeks and five days, and not the regular 52 weeks and one day. Two Saturdays and two Sundays were irretrievably lost to devout worshipers. This constituted a break in the consecutive sequence of weeks and days.

Our present calendar in its strictest term is *not* Christian. It has a direct line of descent from the calendar of the Egyptians who originated the 12-month, 365-day calendar. A pagan Egyptian Sosigenes suggested this calendar plan to the pagan Emperor Julius Caesar, who directed that it be placed into effect in 45 B.C. As so adopted by the Roman Empire, this Julian calendar indicated its pagan origin not only by its 12-month, 365-day year, but by the names of the months, January (Janus), March (Mars), May (Maia), and June (Juno). The days were not named but were numbered on a somewhat complicated system involving Calends, Nones and Ides, which had been adopted by the Roman Empire many years before. The revision of the Julian calendar by the pagan Emperor Augustus in 8 B.C. involved no change in any of the above noted characteristics.

It was not until 321 A.D. that the seven-day-week feature was added to the Julian calendar when Emperor Constantine the Great adopted Christianity. Instead of adopting the Hebrew method of designating days by numbers only, Constantine chose pagan astrological names for his weekdays to replace the Calends, Nones and Ides of the Romans. They were Solis (Sun), Lunae (Moon), Martis (Mars), Mercurii (Mercury), Jovis (Jove or Jupiter), Veneris (Venus) and Saturni (Saturn). Not only did Constantine ignore the Hebrew weekday nomenclature, but he retained the pagan Roman month names, which have come down to us today unchanged.

A system of chronology of Christian origin was added to the Julian calendar about 532 A.D. although not fully adopted for nearly a thousand years. This Anno Domini (A.D.) system is admitted by all scholars to be incorrect by from some four to six years. Regardless of the initial error we still adhere to this plan.

The action of Pope Gregory XIII in 1582, whereby the leap-year rule was revised, made no alteration in the Julian calendar itself, it still remained the same pagan calendar of the Egyptians and the Romans with slightly different rules for application. A later innovation was the substitution of the pagan Anglo-Saxon names, Tuesday, Wednesday, Thursday and Friday, for the pagan Roman astrological names, Martis, Mercurii, Jovis, and Veneris. These pagan weekday names together with the older pagan names of Sunday, Monday and Saturday still remain to remind us of the non-Christian background of our calendar.

In view of the above facts it is somewhat of a mystery to me how our calendar, with its direct line of genealogy from the Egyptians and the Romans, can be termed a "Christian" calendar. Neither can I discover any virtue in the contention of the opponents of The World Calendar that no change should be made in our Julian (Gregorian) calendar because it is a "Christian" calendar carrying Biblical sanction. The nearest approach to a "Christian" calendar is the one now in use by the Orthodox Hebrews, who use it solely for religious purposes, and that certainly is not "Christian." Such a calendar is totally useless and unsuitable for every-day affairs of life and it will be observed that the Jews themselves use our Gregorian calendar for their civil affairs.

It is somewhat interesting to observe that the present-day calendar falls far short of fulfilling the requirements of a true Biblical calendar, Hebrew or Christian. Of the 12 months only seven are mentioned in the Bible. The Hebrew year does not commence in accordance with Biblical instructions and the number of days in each month does not appear to follow the Biblical rule. However, the Hebrews did endeavor to conform with a Biblical interpretation in commencing each month with the New Moon. At some time early in the history of the Hebrews this lunar calendar was found to be inconsistent with the seasons and it was occasionally altered to conform with the solar year by the process of intercalation, i.e., the month ADAR is repeated at intervals, thus keeping this lunar calendar somewhat in step with the seasons and making it in fact a lunar-solar calendar. Whenever this intercalation is performed it results in a year of 383, 384 or 385 days instead of the usual 353, 354 or 355 days. It should be observed that there is no Biblical precedent for this intercalation.

ANOTHER ENDORSEMENT BY ASTRONOMERS

THE Toronto Centre of the Royal Astronomical Society of Canada adopted a resolution at its annual meeting on 4 December 1945, endorsing "calendar reform in general, and the proposed improvement known as the World Calendar in particular." A whereas clause of the resolution registered "the opinion that adoption of such a calendar would be a logical and progressive move, and one which would eliminate the irregularities and eccentricities found in the present unbalanced Gregorian Calendar which present many inconveniences to the smooth operation of business, finance, government and law, as well as to labor, agriculture, science and education."

LOOM OF TIME

By Dr. George M. Lamsa, B.A., F.R.S.A.

Dr. George M. Lamsa is a native Assyrian, noted authority on the Aramaic language, translator of the Four Gospels and the New Testament from the Aramaic, author of **Gospel Light** *and* **New Testament Commentary.**

IT can be said with justice that the calendar and alphabet are the two greatest discoveries which we have inherited from the past. Without these two findings our civilization and culture would have been impossible. Without the calendar and the alphabet to record past, present and future, man would not have been conscious of time.

Indeed, the calendar and alphabet can be termed the first stepping stones in man's progress and his quest for knowledge and universal harmony. They constitute the nucleus of our scientific, cultural, commercial and industrial progress.

Assuredly, the discovery of Time was the first triumph in man's quest to solve the mysteries of the universe. It enabled man to see his past and think of the future, and to visualize the vastness of the universe. It opened his eyes to an endless, ordered and harmonious universe governed by an unseen God, and thus started him on an endless march which has resulted in many new findings that have brought many blessings and much happiness to mankind.

Indeed, the infinite universe and harmonious planetary system made man conscious of a Creator immeasurably greater than himself. The concept of a supreme Creator was revealed through the vastness of the universe and the harmony through which billions of stars and planets revolved. This is why the Psalmist cries, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19: 1, 2.)

We do not know how many ages might have passed before man was conscious of the planetary movements, months, years and seasons. No one can venture to say when man began to devise a calendar with which to measure time. But one thing we know: regardless of man's inability to grasp the mysteries of God's order the Loom of Time functioned from the very beginning of creation. Therefore harmony and order are eternal attributes of God, to be revealed to man in the fullness of His time. As

man grew in wisdom and understanding, his concept of the universe and God grew in proportion.

Invariably, without a measuring yardstick of time, the universe would appear empty, still, and small, and the planets seem secondary to the earth. Our sense of eternity would be completely lost. We would be like an abandoned ship without compass drifting in the midst of a limitless ocean.

The new devices have helped man to explore the universe. Centuries ago the sun, moon, and stars were looked upon as candles created for the sole purpose of giving light, and were believed to be smaller than the earth. This belief is still held by many people in countries where astronomical knowledge is lacking. Today, with the aid of modern devices and mathematical knowledge, science has proven that the earth is one of the smallest planets in the vast and immeasurable universe. This new concept has further revealed the greatness and omnipotence of God and the importance of man as a revealer of God's wonders.

Undoubtedly, the discovery of Time gave birth to space, and space stirred man's desire and imagination to conquer the distance and have dominion over the earth. Time and space are one. They cannot be separated from each other, for without a measuring rod of time we cannot comprehend the vastness of the universe, and without years we cannot compute the distance between the planets and the earth.

Even today, when traveling from one place to another, we speak in terms of weeks, days and hours. We use time when we measure the distance. Conversely, without the aid of space we would have no conception of time. Moreover, the thought of endless distance gave man his first vision of speed, for speed can only be measured by time, that is to say, by seconds, minutes and hours, and by days, months, and years. These fundamental truths gave early man a clearer conception of the universe, the power which kept it functioning in an orderly and harmonious manner, and the urge to solve mystery after mystery.

The day man placed a wheel on an ox-cart his conquest of distance began, and his desire for a better world prompted him to devise better means of transportation and to continue to improve them. Consequently, new lands were discovered, new seas navigated, and new and richer grazing pastures found. Progress marches on. Every age contributes its share in making a better and more perfect world. Every generation adds to the knowledge which was handed down to it by its ancestors. Every day brings forth new wonders and every night shows a new glory in the heavens.

The crude ox-cart made out of unpolished wood, which for a long time held man's imagination as a great wonder, was replaced by the chariot made of better material and driven by horses. In turn the chariot was

replaced by the buggy made of steel and leather, the buggy by the automobile, and the automobile may eventually be replaced by the airplane or other transport. This is also true of the alphabet as the instrument of writing. The alphabet made of signs was replaced by the cuneiform (syllable), wedge-shaped character such as used by the Assyrians. The cuneiform was replaced by a far better instrument of writing, the present alphabet made of letters (originally consisting of 22). All of these achievements are the results of man's desire for perfection and order.

The harmonious universe with its myriads of stars and planets spinning day and night on their axes, and traveling in their own appointed paths, inspired man to see the invisible Loom and the mighty hand of God performing wonders. It is because of this harmony that man realized that God's work is permanent, and from everlasting to everlasting. He saw that because of this perfection and order God's work is unchangeable while everything else changes and fades.

This order and harmony came not by accident as some erroneously think. The divine and mighty hand of God preordained and devised this vast system, which has been functioning from time immemorial without a millionth of a minute of variation. I believe it is this heavenly order which makes man strive for perfection and peace, and improve his lot on this earth. This is why as one improved style of machine is introduced another becomes obsolete, and as one is on the production line another style has just been perfected. This is also true of concepts and ideas which change as new discoveries and knowledge unfold before man. All of this endless search and quest for increasing knowledge is to create better things and in due time to elevate man to his higher, spiritual self, bringing him closer to his Creator.

When we look into the universe and see the earth as a single organism our sense of time is lost. The rotation of the earth upon its axis every 24 hours and its revolution around the sun once a year and the positions of other planets relative to earth create Time. This phenomenon vitally affects the inhabitants of the earth.

The invisible Loom of Time was set by the mighty hand of God from the very beginning and will continue to weave forever. Some men say that the earth's rotation is necessary in order to keep it in the air and it has nothing to do with time. In other words, they maintain that time is accidental. These men fail to see that this heavenly and permanent system could not have functioned so orderly without a Creator whose attributes are love and harmony. It takes 365.2422 days divided into 12 months for the earth to go around the sun, and a day of 24 hours to make one rotation on its axis. Why not 11 months? Why not 21 hours in a day?

The answer is that there is a Creator who maintains order and harmony, and because He from the very beginning provided days, seasons and years. He helped man to plan a calendar for his sowing and harvest, and for worship and rest. This is why the earth is never late or early in her long journey around the sun. That God was mindful of man, as a father is mindful of his child, is clearly seen in the first chapter of the Book of Genesis. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." (Gen. 1:14.)

There is ample evidence in the Bible of the significance of the number 12. There were 12 tribes of Israel, 12 stones in the breastplates of the priests, and 12 disciples of Jesus. In revelation we are told of the 12 gates which surround the holy city of Jerusalem and the tree of life that bore 12 kinds of fruits and each month one fruit (Rev. 22:2). The value of 12 is further emphasized in the 24 hours of the day which total two twelves. Twelve is a complete and sacred number with which we must reckon when we consider the calendar.

I believe the relation of the planets and the earth, in their harmonious rotation, was a divine plan whereby man may know his past and present and record his experiences and hand them down for future generations. Without such a plan and divine guidance, religion and civilization would not have progressed. Without a calendar, prophets would not have had the sense of the future and therefore could not have foreseen the coming of The Messiah. Without the sense of time, they could not have prophesied and foretold the events which were to take place centuries after their own bodies had turned into dust. All of the prophesies were to be fulfilled in the fullness of time and revealed by the means of events which are woven by the invisible Loom. Every time we open our mental eyes to this invisible scroll we see our past, our ancestors and their experiences. We also see the great men who have contributed so much toward our progress and happiness. And as time marches on that which in the past was imperfect becomes more nearly perfect and that which was imaginary becomes a reality.

Time is eternal and harmonious because God is the author of the universal laws. Man cannot change time. He cannot make earth travel faster or slower on its axis or around the sun. He cannot add a day or take out a day from the year. But man through scientific knowledge can measure time and distance accurately. Through the new devices which he has invented he can tell exactly how many days, hours, minutes and seconds are in a year. He can divide time into weeks, months and years. He can even measure the temperature of the stars.

Man may refuse to recognize a day or a few hours in the year, but he cannot eliminate a single day. This is because every day is an integral part of time and the year. Every day is there for a purpose.

The calendar, like the alphabet and other scientific instruments, has undergone various changes. This is because the first calendar was far from perfect. This is also true of other instruments and devices, which in their infancy were imperfect. For instance, a few decades ago our automobiles were much inferior to the styles which are in use today. The reason for this imperfection was no doubt due to the lack of good roads and materials. When stronger materials were discovered and better highways built, engineers were able to conceive larger and better machines. Our technicians and great industrialists are ever trying toward perfection. They are striving to keep pace with the growth of travel, commerce and other human needs. Why, then, not try to improve the present calendar which is an important factor in man's life and his daily activity? Why not try to give the world a better calendar which can be acceptable to all races and peoples throughout the world?

Apparently, the first calendars were based on the moon. The Hebrew word *Yarkha* means month or moon. The lunar calendar was man's discovery by means of the naked eye. *Yerekh* lunar month was used by the Hebrews and is still used by the Jews and Mohammedans today for religious purposes. The lunar calendar was replaced by the solar, a great improvement, but far from perfect. Years later Pope Gregory XIII was led to reform the Julian calendar, that was replaced by the present calendar which bears his name. This change was a scientific one adjusting the calendar more accurately with the seasons. The loss of 10 days which this entailed was a departure from long established custom. The Julian calendar, which had become an institution both in the East and the West, is still used by Christians in the Near East, the Greek Church, and several countries. It took several centuries before the Gregorian calendar was universally adopted by Catholics and Protestants alike throughout Europe, America and many other parts of the world.

The present attempt to improve the calendar should not be looked upon with suspicion or fear. From time immemorial man's quest for a better and more orderly calendar to be used universally has never ceased. The urge to perfect this important instrument will continue until the whole world will be blessed by a single and better measuring rod of Time.

Evidently former calendars were sufficient to meet the needs of nomad tribes who dwelt in tents and roamed in deserts seeking pastures for their flocks. They met the needs of a world different from that in which we now live, a world wherein commerce and industry were in their infancy, where

people worked in their own homes and tiny shops, and exchanged their products for articles which they themselves needed.

Today, we no longer live in tents or depend on sheep and cattle for our livelihood. We are living in a machine age. Our industries have increased in leaps and bounds, and our produce is shipped to far distant lands. Then again, the calendar occupies an important place in our railroads, shipping, and factories. Communications by telephone, radio and plane have brought the world closer. Labor also requires a better and uniform calendar. It takes but a few moments to know what is going on in the outermost parts of the world. Our calendar must serve the people of all countries and races.

A few centuries ago, only a few people heard the word million, but now our bankers and government officials speak in billions and even trillions. Our problems are great and complicated. We cannot march forward without constructive changes and improvements.

The great United Nations' victory has heralded the era of peace and reconstruction. The leaders of nations throughout the world are seeking unity and understanding in order that their people may take their place among the enlightened nations. They are tired of racial and religious bigotry, which for centuries have been the cause of disturbances and mistrust. Harmony is needed. Therefore the world also needs a uniform calendar which will be one of the great foundations upon which the new world-order will rest, and which will simplify exporting and importing, banking and commerce, cultural and social pursuits.

The need for a better and uniform calendar is greater than ever before. Distance is shrinking rapidly; commerce and travel are steadily increasing. A uniform calendar will be of great help to fliers and business men. It will also contribute toward greater understanding and help avert friction and misunderstanding among the races and peoples of the world.

I believe that the present calendar can be improved without tampering with fundamental principles—weeks, months, days, seasons and years. The regular order of the 12-month year, and the seven-day week should not be changed. January remains the first month and December the twelfth. Sunday is the first day of the week and it is so named in Aramaic and Hebrew; and Saturday is the seventh day of the week.

The Christians, with the exception of the Seventh Day Adventists, worship on the first day of the week; the Jews and the Seventh Day Adventists observe the seventh day, which is the Sabbath Day. The Moslems keep Friday the sixth day.

If the present calendar is replaced by a calendar such as described, it may induce the Christians in the East to discard the Julian calendar

now in use. Such a move will not only serve to bring the Christians of the East and those of the West closer together, but it will also do away with the confusion which is created by the diverse observances of many feasts and fasts. The various Christian churches in the Near East, instead of celebrating Christ's birth, death and resurrection three times during the year, will only observe them once a year. And instead of Jesus being baptized three times by various sects he will be baptized once. The writer was born and reared under these conflicting conditions which often resulted in quarrel and strife.

Let us hope that the leaders of the world will see the need for a uniform calendar and will help to pave the way for its adoption. May this change be one of the first stepping stones in man's efforts toward greater unity and understanding, just as the discovery of Time, and divisions thereof, were steps upward in our progressive revelation.

HOW YOU CAN HELP

"HOW can I help calendar reform, and stimulate adoption of The World Calendar?" you may have asked yourself.

Several such inquiries have come to us. We hope others may have asked this question.

There are several ways you can help:

1. Write and let us know you favor The World Calendar. Send a post card or a letter, long or short.
2. Give us permission to publish your statement.
3. Authorize us to list you as a member, if you are not one already.

Public opinion is one of the most powerful forces in the world. It is but the aggregate of individual opinions. If you are articulate and add your opinion to that of others, you are shaping the world.

PROPOSED WORLD CALENDAR

By Professor Ardeshir Ruttonji Wadia

Abstracted from **Rast Rahbar,** *Bombay, India, 27 May 1945*

***The author is a prominent Indian educationalist and received his education in India and England. Among the many positions he has held are Professor of Philosophy at Mysore University, Secretary of the Inter-University Board, Mysore University delegate to the Fourth Congress of British Empire Universities, and President of the All-India Federation of Teachers' Associations. He is also the writer of several books, among them* Civilization as a Cooperative Adventure.**

THE Parsees are perhaps the only community in the world proportionately to their number who enjoy the luxury of three, and perhaps even four, new years. It suits their temperament and gives them a chance of more merrymaking, nor does it seriously affect their life, for no Parsee makes use of his calendar except for purposes of prayers and religious ceremonies. That is why an average Parsee takes as a good joke the seriousness with which some Parsees worry themselves over the question whether the sun enters Aries on 21 March or on 13 April, while the rank and file do not bother to change their traditional new year in September, even though it may be astronomically as defective as it could be. In fact, the present generation wonders at the stupidity of our ancestors who shouted at one another and broke one another's heads over the Shenshahi and Kadmi new years, while both were almost equally wrong by months. No wonder the question of calendar reform among Parsees has remained a question of no great importance, nor is it my intention to raise afresh a topic which must be allowed to right itself as common sense will prevail more and more.

By calendar reform I refer to a much more important question of world importance: the reform of the Christian calendar itself which is now being used practically all over the world. The orthodox people in every religion are prone to imagine time as something objective and as being given us ready-made by God. But every educated person knows, or ought to know, that time is relative to the place we are in, and the calendars we are familiar with have undergone changes to keep pace with our grow-

ing knowledge of astronomy. For a calendar is nothing but a thumb rule for noting the astronomical movements, and the so-called Christian calendar itself has undergone numerous changes to make the calendar year keep pace with the real astronomical year. The calendar of Julius Caesar was found unsatisfactory and gave place to the now prevailing Gregorian calendar, which itself has had to undergo changes. Every student of English history knows the notorious cry in the eighteenth century: "give us back our 11 days!" Stupidity, masquerading itself as religious orthodoxy, is always at a premium when it measures itself against sober history or scientific astronomy whenever calendar reform is concerned. To take an example: for centuries 25 December has been celebrated as Christ's birthday, but it is a matter of sober history that for nearly four centuries after His birth His birthday was not known. And 25 December was pitched upon because in pagan Rome that was being celebrated as Mithra's birthday, and once the worship of Mithra gave place to the worship of Christ it was easy to continue pagan holidays under new Christian names. But few orthodox Christians will accept this!

Astronomically the solar year is exactly 365 days, 5 hours, 48 minutes, 46.15 seconds. Roughly it comes to 365¼ days. It is this additional quarter-day that accounts for the leap years. Any calendar that compasses 365 days and makes due allowance for the additional one day every four years may be considered to be astronomically sound and from the religious standpoint it is perfectly neutral.

A dispassionate study of the existing Gregorian calendar which is in universal use all over the world brings out its uncouth lopsidedness. The length of the months varies, utterly without rhyme or reason. From our school days onwards we have had to be drilled in that doggerel "Thirty days hath September," etc. As a result of these unequal months and fixed seven days in a week, we have every year absolutely no fixity as between the dates and the days of the week. No man can find out when a particular date falls on a particular day of the week without reference to a calendar which has always to be handy either on our table or in our pockets. In the face of these palpable inconveniences we need not be surprised if there are people—and more in the go-ahead U.S.A. than elsewhere—who are keen on evolving a new calendar which can be as easy and convenient as scientific.

Some reformers in the U.S.A. have sponsored the movement by establishing an organization under the name of The World Calendar Association, with a quarterly journal familiarizing the world at large with the idea of a new calendar which would do away with all the existing anomalies and confusions. The calendar sponsored by them may be briefly sum-

marized as follows: It divides the year into four quarters of three months each. The first month in each quarter, January, April, July and October, will have 31 days, while all the other months will have 30 days each. This will give us 364 days. The additional day to complete 365 days is given by adding a day after 30 December, to be known as W December, a World Holiday. Every four years there will have to be a leap year when a day will be added after 30 June and it will be known as W June, which will also be a World Holiday.

If this comes to be adopted, there will be a perpetual calendar, each day in the year falling on a particular day of the week. There will be no need for new calendars every year and there can be no doubt that it will simplify life to a very great extent. Of course, it is artificial, but so is every calendar. What matters is scientific exactitude combined with simplicity, and this condition is abundantly satisfied by the proposed World Calendar. One can but hope that ultimately it will come to be adopted all the world over.

OBITUARY NOTES

DR. WALTER BRADFORD CANNON of Cambridge, Massachusetts, died 1 October 1945 at the age of 73. A member of The World Calendar Association since 1935, he was one of the nation's most eminent neurologists.

While Harvard University was his alma mater, he held degrees from Yale, Wittenberg, Boston, Liège, Strasbourg, Paris, Madrid and Barcelona. He was a Baly medalist of the Royal College of Physicians in London.

In the first World War he served as a Lieutenant-Colonel in the United States Army Medical Corps. At Harvard he held the George Higginson Professorship of Psychology in the Medical School, was a member of the Harvard Epilepsy Commission, a Trustee and member of the Executive Committee of the Harvard Medical School of China, and in 1942 was elected a member of the Massachusetts branch of the American Bureau of Medical Aid to China.

Dr. Cannon made important contributions to the fields of endocrinology and neurology, notably traumatic shock, early plasma practice, and the discovery of a hormone he named "sympathin."

WILLIAM WARDER NORTON, President of W. W. Norton and Company, Inc., a New York book publishing company, died on 7 November 1945.

He was a member of the Board of Directors of the People's Institute at Cooper Union, and served as Chairman of the Council on Books, Chairman of the Joint Board of Publishers and Booksellers, President of the National Association of Book Publishers, and Chairman of the Publishers Lunch Club. He was the Treasurer of the American Association of Social Workers and one-time Commander of the Willard Straight Post of the American Legion.

His company published many books on serious modern subjects in a format attractive to the general reader. Among them were *Ultima Thule, Mathematics for the Million,* Watson's *Behaviorism,* and many others.

It was his interest in calendar reform that led to his company's publishing P. W. Wilson's *The Romance of the Calendar.*

CURRENT PRESS COMMENT

Reforming the Calendar

Columbia (S. C.) The State

21 November 1945

THE World Calendar Association is still engaged in its campaign for the adoption of a standardized calendar. In its current quarterly *Journal of Calendar Reform* it quotes President Truman as saying it is essential for the world's greatest republic to live with the world as a whole. It remarks: "Surely in this new age of law, reason and science there is great need for a time-instrument such as The World Calendar which in arrangement exemplifies law, order, equality and cooperation."

It is pointed out that the present calendar is always different from year to year. Each month, quarter and year begins and ends on a different weekday. The months and quarters have varying numbers of days. Its irregularity precludes comparison of periods and necessitates continued changes in routine matters. "It is unbalanced in structure, unstable in form and irregular in arrangement."

The proposed calendar would have four equal quarters, each with one 31-day month followed by two 30-day months. The day after 30 December would be an annual year-end holiday, and the day after 30 June would be a leap-year world holiday every four years, dividing the year into two equal parts. The dates of the month would fall on the same weekday every year. Each quarter and each year would begin on Sunday and end on Saturday, and each month would have 26 weekdays.

The *Journal* contains articles by an engineer, a newspaper advertising executive, a hotel executive, a Kiwanis business man and an educator who endorse the idea and point out how it would facilitate their various lines of endeavor. It can readily be seen that a standard calendar would materially facilitate the keeping of books and pay-rolls.

Practical Calendar Postwar Suggestion

Dayton (O.) The Labor Union

28 September 1945

THE World Calendar has been known in America since November 1930. Miss Elisabeth Achelis, President of The World Calendar Association and guiding spirit of The World Calendar, modestly proclaims that it is not her plan, but the combined effort of many minds.

During 1931 through 1937 she was at the League of Nations and visited many countries where calendrical committees were established. The Council of the League of Nations submitted a draft to the various Governments, resulting in the approval of The World Calendar by fourteen nations.

With the adoption of The World Calendar for the greater good of mankind, Americans and the world will find the changes are few, the benefits many.

Sunday will continue to be the first day of the week. Days and dates always agree and holidays have their regular days and dates from year to year.

Among endorsers of The World Calendar are the New York State Chamber of Commerce, Pittsburgh, St. Louis, Galveston and the Chicago Association; American Association for the Advancement of Science and American Institute of Accountants. Commodore Hellweg, U. S. N. (Ret.), Superintendent of the U. S. Naval Observatory, is a strong advocate, as are Dr. James Truslow Adams, Carrie Chapman Catt, Bishop Manning, Dr. Robert Millikan, Gerard Swope, Dr. Mary E. Woolley, among others.

With conquest of distance and many other changes incident to this day and age, this practical and ideal calendar—would assist flyers in the air, sailors sailing the seven seas, travelers far and near, and civilians at home in their many and varied activities.

EXCERPTS AND REVIEWS

Brave New Calendar for the Brave New World

From Program Notes, *National Association of Manufacturers, New York, N. Y., December 1945*

YOU'LL be hearing a lot of talk about throwing away the old calendar from now on, but don't dismiss it as the routine discarding of the 1945 one. It will likely be a discussion of the virtues of a new World Calendar over the Gregorian, now in use. The World Calendar Association has in mind a streamlined year, divided into quarters so that the first month of each quarter has 31 days, followed by two months of 30 days each. One popular feature of The World Calendar is the proposed "World Holiday" to come yearly between the last day of December and the first of January. Another bonus World Holiday will fall due every fourth year, to be celebrated between 30 June and 1 July.

Democracy

By ELISABETH ACHELIS

From New Times and Ethiopia News, *Woodford Green, Essex, England, 26 May 1945*

"DEMOCRACY does not only mean a political system with which we are prone to associate it. It is not the possession alone of political Democratic and Republican parties, nor Communistic, Labor, Socialist, National or Isolationist parties. The system of democracy means any system of just and equal dealing, of non-discrimination, of like consideration and opportunity to all its component parts or members. It follows the principle of practical equality and considers impartially the rights of the different and separate factors of which the whole system is composed. It is an harmonious grouping, or a commonwealth of separate entities or units, wherein cooperation is the rule, and to which the various parts or groups willingly agree. Each group functions separately in its particular sphere of activity with complete freedom, recognizing at the same time its full responsibility. Each is keenly conscious that it belongs and is vital to the smooth operation of the whole system; it knows, too, that if it fails all fail.

"The system of democracy, whether in government, finance, business, education, social or human relations, although extolled in words, is quite often weak in application, because there is no clear plan to follow. A blue-print is missing. Thus the real meaning, purpose and scope of democracy is oft-times an abstract idealistic theory to the majority, and because of this it is prevented from being practiced. . . . Man yearns for a plan so that he can chart his way unfalteringly along the democratic road. . . .

"For the world to obtain such a plan for its guidepost it is obvious that the system of democracy be more clearly understood in a concrete and simple way, so that every nation and every person can understand, use and live by it. Democracy is actually a world system, and the world, as the late Wendell Willkie has declared, is one world."

The above article is the first part of a contribution by the distinguished President of the international Association advocating the reform of the Gregorian calendar.

The Ethiopians, with their months of equal length of 30 days, with five more days at the end of the year, making a total of 365, are probably the only nation in the world following a rational system in reckoning time.

According to the late James Henry Breasted, the first-known solar calendar began in Egypt in the year 4236 before the beginning of the Christian era.

Life in Egypt was dependent upon the

annual flood of the Nile, and so at an early date it was necessary for the Egyptian to learn to expect it.

The flooding of the Nile is dependent, to a great extent, if not wholly, on the rainy season in Ethiopia.

The Egyptian astronomers learned to correlate the rising of the Nile with the heliacal rising of the dog-star Sirius, that is, the appearance of the star on the eastern horizon at the time of sunrise.

As a result, the Egyptian adopted a solar calendar in which the heliacal rising of Sirius was the first day of the year.

The solar year is not exactly 365 days long, and so this calendar got further and further out of step with the seasons with the passage of time. By studying the situation, the Egyptian astronomers came to the conclusion that the solar year was 365¼ days long.

The astronomers attempted to introduce necessary reforms to bring the calendar up to date.

In a book published by the Bureau of Publications of Teachers College, Columbia University, Dr. Bhola D. Panth, says: "The authoritarian priests [of Egypt] were powerfully established and, considering the calendar as their peculiarly private preserve, resented any trespass."

The struggle between astronomers and priests went on until 238 B.C., when, by the Decree of Canopus, of King Ptolemy III, a day was added to every fourth year, thus originating our leap year.

While advocating a reformed calendar, Elisabeth Achelis aims also at promoting world friendship. She would have the last day of the year, the Year-End Day, or, as some wish to call it, the New Year's Eve, as a World Holiday.

She says: "The new World Holiday is a world-assembly-day to unite nations in world observance . . . becomes a healing day for nations of the world—a day of amity, of understanding and of good will; a truly democratic day of equal recognition and consideration, of sharing and uniting in the large conclave of the brotherhood of man."

It appears to us that the close of this dire and tragic world war would be the appropriate moment to propagate this idea.

A world-wide holiday would be only a symbol of the unity of mankind, and would leave unsolved many problems as to the cause of war, but symbols or symbolic mass manifestations have their place in the progress of mankind.

Do We Want A New Calendar?

By MARK OSBORNE

From This Month, *Ogdensburg, N. Y., January 1946*

OBJECTIONS to the present Gregorian calendar are many and world-wide. Days and dates, from year to year, never agree. Weeks stagger crazily in and out of each month. Months are counted on the fingers and knuckles of one's hand, or by reciting a childish rhyme, in order to tell the long from the short. Quarterly periods vary between 90 and 92 days. Half-years are also unequal—from 181 to 184 days. The month of February is ridiculously and disproportionately short. Each successive new year begins on a different day of the week. All holidays change annually with silly irregularity. Nothing ever stays put.

The proposed World Calendar of 12 familiar months is a worthy successor. It equalizes quarter- and half-years, and makes the calendar perpetual, every year the same.

In government and business there is a definite need for uniformity. Accountants and statisticians who must check comparisons of unequal months, quarters and fiscal periods have long awaited and wanted a calendar reform. Important dates—for tax payments, inventories and financial statements—that fall on a Sunday, always present a problem. Pay rolls, budgets, schedules, production—all irregular now because of an antiquated and wasteful calendar—can be stabilized.

FROM THE MAIL BAG

The World Calendar impresses me as embodying many desirable features, and as being preferable to any other modification so far proposed. From the standpoint of school schedules, court sessions, meeting dates, etc., the perpetual feature of The World Calendar would of itself make its adoption very worth while, while the equal-quarters feature makes the calendar particularly well adapted to use in comparative statistics. Our present calendar is particularly troublesome and non-uniform in these two respects.—Lyman J. Briggs, Director, National Bureau of Standards, Washington, D. C.

You are performing an invaluable social service in promoting The World Calendar. Great reforms such as you are advocating come slowly. The World Calendar must be talked about, discussed, publicized, and advocated for a long time before it is accepted. But its world-wide adoption is inevitable if the world moves on toward civilization. Please be assured of my hearty support and appreciation of the effective as well as important work in which you are engaged.—J. P. Warbasse, Pres. Emeritus, The Cooperative League of the U. S. A.

It seems to me the idea has much worth, and personally I am in accord with such a program. Trivial objections should not operate to prevent adoption of The World Calendar.—R. B. Battey, General Freight Traffic Mgr., Chicago, Burlington & Quincy R.R., Chicago, Ill.

The writer has been interested in The World Calendar for several years and on two occasions contributed articles about it to *Business Digest*.—R. J. Bayer, Editor, *Traffic World*, Chicago, Ill.

This is a subject with which I am reasonably familiar and which I approve. There is every good argument in favor of the adoption of a standard regular calendar.—Ward Melville, President, Melville Shoe Corporation, New York City.

Having read in *America Clinica* the reference to The World Calendar, I decided to write you asking that you have the kindness to send me two World Calendars, one for myself, and the other for my brother, who is studying commerce and is also interested. Since it interested me I believe it will interest my companions and fellow college students.—Miguel A. Gutierrez C., Guatemala, Guatemala.

Our life today has become so complex that simplification is urgently called for, and your proposed World Calendar would certainly be a great step in the right direction.—Dr. Albert L. Schreiner, New York City.

It seems to me, now that the United Nations Organization is assured, that the adoption of The World Calendar only awaits the coming into operation of that organization.—William E. Moore, Alexandria, Va.

I have continued my interest in the new calendar ever since I became aware of the marvelous work being done in that direction, because to me it is the only possibility of cementing the diversified and divided factions of the world into an organized, smoothly running peace effort. Indeed, one cannot be a member of any progressive movement without realizing the need for a new simplicity in the system of recording the parts of a year. I shall be anticipating receiving your catalogue which I find so very challenging and inspirational. —Lois Bancroft, Bennington College, Bennington, Vt.

I had hopes long before this to let you know that I personally, as well as other members of our staff at Red Cross National Headquarters, very much appreciated the support which you provided us during our 1945 War Fund Campaign last March in the columns of World Calendar Association.—Robert P. MacHatton, American Red Cross, Washington, D. C.

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Printed in the United States of America by
CHILTON COMPANY, PRINTING DIVISION
New York • Philadelphia

Journal of CALENDAR REFORM

THE WORLD CALENDAR

A Perfect Model of Democracy

FIRST QUARTER

1945

1945

PRESENT GREGORIAN CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	1	2	3
7	8	9	10	11	12	13	4	5	6	7	8	9	10	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24	18	19	20	21	22	23	24
28	29	30	31	--	--	--	25	26	27	28	--	--	--	25	26	27	28	29	30	31

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	1	2	3	4	5	--	--	--	--	--	1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30	--	--	--	--	--	27	28	29	30	31	--	--	24	25	26	27	28	29	30

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	--	1	2	3	4	--	--	--	--	--	--	1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	--	--	--	--	26	27	28	29	30	31	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30						

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	--	--	1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31	--	--	--	25	26	27	28	29	30	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30	31					

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	★W

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	W

★ A WORLD HOLIDAY, DECEMBER W, or 31, the Year-End Day, an extra Saturday, follows December 30th every year. ★★ A WORLD HOLIDAY, JUNE W, or 31, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, January 1, and the business year begins with Monday, January 2. Because the World Holidays precede Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, the extra Saturdays, December W or 31 and June W or 31, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

Through the Red Cross the American people serve the men and women of their Army, Navy, Marine Corps and Coast Guard.

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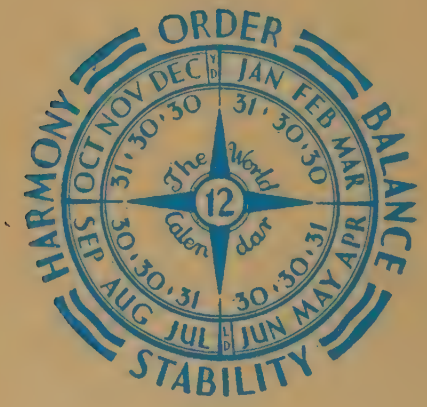


Journal of CALENDAR REFORM

THE WORLD CALENDAR

One Calendar for One World

SECOND QUARTER

1945

1945

PRESENT GREGORIAN CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	1	2	3
7	8	9	10	11	12	13	4	5	6	7	8	9	10	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24	18	19	20	21	22	23	24
28	29	30	31	--	--	--	25	26	27	28	--	--	--	25	26	27	28	29	30	31

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	1	2	3	4	5	--	--	--	--	--	1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30	--	--	--	--	--	27	28	29	30	31	--	--	24	25	26	27	28	29	30

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	--	1	2	3	4	--	--	--	--	--	--	1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	--	--	--	--	26	27	28	29	30	31	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30						

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	--	--	1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31	--	--	--	25	26	27	28	29	30	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30	31					

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

PROPOSED WORLD CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	★W

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	W

★ A WORLD HOLIDAY, DECEMBER W, or 31, the Year-End Day, an extra Saturday, follows December 30th every year.
★★ A WORLD HOLIDAY, JUNE W, or 31, the Leap-Year Day, another extra Saturday, follows June 30th in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, 1 January, and the business year begins with Monday, 2 January. Because the World Holidays precede Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, the extra Saturdays, W or 31 December, and W or 31 June, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

COMPARISON OF DATES
—1950—

The World Calendar: Every year the same. Gregorian Calendar: Every year different.

Week-days	1st Quarter		2nd Quarter		3rd Quarter		4th Quarter	
	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar
Sunday	Jan. 1	Jan. 1	Apr. 1	Apr. 2	July 1	July 2	Oct 1	Oct. 1
Monday	2	2	2	3	2	3	2	2
Tuesday	3	3	3	4	3	4	3	3
Wednesday	4	4	4	5	4	5	4	4
Thursday	5	5	5	6	5	6	5	5
Friday	6	6	6	7	6	7	6	6
Saturday	7	7	7	8	7	8	7	7
Sunday	8	8	8	9	8	9	8	8
Monday	9	9	9	10	9	10	9	9
Tuesday	10	10	10	11	10	11	10	10
Wednesday	11	11	11	12	11	12	11	11
Thursday	12	12	12	13	12	13	12	12
Friday	13	13	13	14	13	14	13	13
Saturday	14	14	14	15	14	15	14	14
Sunday	15	15	15	16	15	16	15	15
Monday	16	16	16	17	16	17	16	16
Tuesday	17	17	17	18	17	18	17	17
Wednesday	18	18	18	19	18	19	18	18
Thursday	19	19	19	20	19	20	19	19
Friday	20	20	20	21	20	21	20	20
Saturday	21	21	21	22	21	22	21	21
Sunday	22	22	22	23	22	23	22	22
Monday	23	23	23	24	23	24	23	23
Tuesday	24	24	24	25	24	25	24	24
Wednesday	25	25	25	26	25	26	25	25
Thursday	26	26	26	27	26	27	26	26
Friday	27	27	27	28	27	28	27	27
Saturday	28	28	28	29	28	29	28	28
Sunday	29	29	29	30	29	30	29	29
Monday	30	30	30	May 1	30	31	30	30
Tuesday	31	31	31	2	31	Aug 1	31	31
Wednesday	Feb 1	Feb. 1	May 1	3	Aug 1	2	Nov 1	Nov 1
Thursday	2	2	2	4	2	3	2	2
Friday	3	3	3	5	3	4	3	3
Saturday	4	4	4	6	4	5	4	4
Sunday	5	5	5	7	5	6	5	5
Monday	6	6	6	8	6	7	6	6
Tuesday	7	7	7	9	7	8	7	7
Wednesday	8	8	8	10	8	9	8	8
Thursday	9	9	9	11	9	10	9	9
Friday	10	10	10	12	10	11	10	10
Saturday	11	11	11	13	11	12	11	11
Sunday	12	12	12	14	12	13	12	12
Monday	13	13	13	15	13	14	13	13
Tuesday	14	14	14	16	14	15	14	14
Wednesday	15	15	15	17	15	16	15	15
Thursday	16	16	16	18	16	17	16	16
Friday	17	17	17	19	17	18	17	17
Saturday	18	18	18	20	18	19	18	18
Sunday	19	19	19	21	19	20	19	19
Monday	20	20	20	22	20	21	20	20
Tuesday	21	21	21	23	21	22	21	21
Wednesday	22	22	22	24	22	23	22	22
Thursday	23	23	23	25	23	24	23	23
Friday	24	24	24	26	24	25	24	24
Saturday	25	25	25	27	25	26	25	25
Sunday	26	26	26	28	26	27	26	26
Monday	27	27	27	29	27	28	27	27
Tuesday	28	28	28	30	28	29	28	28
Wednesday	29	Mar. 1	29	31	29	30	29	29
Thursday	30	2	30	June 1	30	31	30	30
Friday	Mar 1	3	June 1	2	Sept 1	Sept. 1	Dec 1	Dec. 1
Saturday	2	4	2	3	2	2	2	2
Sunday	3	5	3	4	3	3	3	3
Monday	4	6	4	5	4	4	4	4
Tuesday	5	7	5	6	5	5	5	5
Wednesday	6	8	6	7	6	6	6	6
Thursday	7	9	7	8	7	7	7	7
Friday	8	10	8	9	8	8	8	8
Saturday	9	11	9	10	9	9	9	9
Sunday	10	12	10	11	10	10	10	10
Monday	11	13	11	12	11	11	11	11
Tuesday	12	14	12	13	12	12	12	12
Wednesday	13	15	13	14	13	13	13	13
Thursday	14	16	14	15	14	14	14	14
Friday	15	17	15	16	15	15	15	15
Saturday	16	18	16	17	16	16	16	16
Sunday	17	19	17	18	17	17	17	17
Monday	18	20	18	19	18	18	18	18
Tuesday	19	21	19	20	19	19	19	19
Wednesday	20	22	20	21	20	20	20	20
Thursday	21	23	21	22	21	21	21	21
Friday	22	24	22	23	22	22	22	22
Saturday	23	25	23	24	23	23	23	23
Sunday	24	26	24	25	24	24	24	24
Monday	25	27	25	26	25	25	25	25
Tuesday	26	28	26	27	26	26	26	26
Wednesday	27	29	27	28	27	27	27	27
Thursday	28	30	28	29	28	28	28	28
Friday	29	31	29	30	29	29	29	29
Saturday	30	Apr. 1	30	July 1	30	30	30	30
Saturday, extra			**W				*W	31

*A WORLD HOLIDAY, W or 31 December, Year-End Day, an extra Saturday, follows 30 December every year.

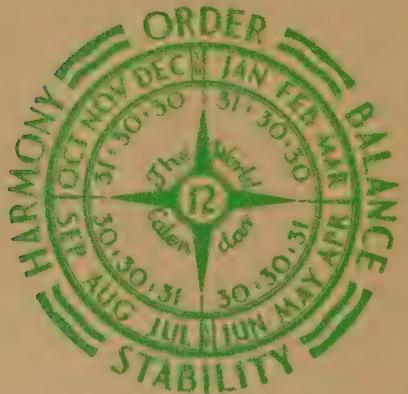
**A WORLD HOLIDAY, W or 31 June, the Leap-Year Day, another extra Saturday, follows 30 June in leap years.

YOUR Country needs YOUR MONEY

for

VICTORY

Buy more and more WAR BONDS
and STAMPS for an early PEACE!



After reading, kindly file, catalog or pass along to others.

Journal of CALENDAR REFORM

THE WORLD CALENDAR
Emphasizes No Particular Calendar-Unit
and in usage No Particular Group

THIRD QUARTER
1945

1945

GREGORIAN CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	1	2	3
7	8	9	10	11	12	13	4	5	6	7	8	9	10	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24	18	19	20	21	22	23	24
28	29	30	31	--	--	--	25	26	27	28	--	--	--	25	26	27	28	29	30	31

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	1	2	3	4	5	--	--	--	--	--	1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30	--	--	--	--	--	27	28	29	30	31	--	--	24	25	26	27	28	29	30

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	--	1	2	3	4	--	--	--	--	--	--	1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	--	--	--	--	26	27	28	29	30	31	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30	—	—	—	—	—	—

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	--	--	1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31	--	--	--	25	26	27	28	29	30	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30	31	—	—	—	—	—

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

THE WORLD CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7						1	2						1	2
8	9	10	11	12	13	14	3	4	5	6	7	8	9	3	4	5	6	7	8	9
15	16	17	18	19	20	21	10	11	12	13	14	15	16	10	11	12	13	14	15	16
22	23	24	25	26	27	28	17	18	19	20	21	22	23	17	18	19	20	21	22	23
29	30						24	25	26	27	28	29	30	24	25	26	27	28	29	30
							31												*	**

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			*	W

* The Year-End World Holiday, W or 31 December (365th day), follows 30 December every year.
** The Leap-Year World Holiday, W or 31 June (an extra day), follows 30 June in leap years only.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, 1 January, and the business year begins with Monday, 2 January. Because the World Holiday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, W or 31 December, and W or 31 June, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

COMPARISON OF DATES

—1950—

The World Calendar: Every year the same. Gregorian Calendar: Every year different.

Weekdays	1st Quarter		2nd Quarter		3rd Quarter		4th Quarter	
	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar	World Calendar	Gregorian Calendar
Sunday	Jan. 1	Jan. 1	Apr. 1	Apr. 2	July 1	July 2	Oct 1	Oct. 1
Monday	2	2	2	3	2	3	2	2
Tuesday	3	3	3	4	3	4	3	3
Wednesday	4	4	4	5	4	5	4	4
Thursday	5	5	5	6	5	6	5	5
Friday	6	6	6	7	6	7	6	6
Saturday	7	7	7	8	7	8	7	7
Sunday	8	8	8	9	8	9	8	8
Monday	9	9	9	10	9	10	9	9
Tuesday	10	10	10	11	10	11	10	10
Wednesday	11	11	11	12	11	12	11	11
Thursday	12	12	12	13	12	13	12	12
Friday	13	13	13	14	13	14	13	13
Saturday	14	14	14	15	14	15	14	14
Sunday	15	15	15	16	15	16	15	15
Monday	16	16	16	17	16	17	16	16
Tuesday	17	17	17	18	17	18	17	17
Wednesday	18	18	18	19	18	19	18	18
Thursday	19	19	19	20	19	20	19	19
Friday	20	20	20	21	20	21	20	20
Saturday	21	21	21	22	21	22	21	21
Sunday	22	22	22	23	22	23	22	22
Monday	23	23	23	24	23	24	23	23
Tuesday	24	24	24	25	24	25	24	24
Wednesday	25	25	25	26	25	26	25	25
Thursday	26	26	26	27	26	27	26	26
Friday	27	27	27	28	27	28	27	27
Saturday	28	28	28	29	28	29	28	28
Sunday	29	29	29	30	29	30	29	29
Monday	30	30	30	May 1	30	31	30	30
Tuesday	31	31	31	2	31	Aug 1	31	31
Wednesday	Feb 1	Feb. 1	May 1	3	Aug 1	2	Nov 1	Nov 1
Thursday	2	2	2	4	2	3	2	2
Friday	3	3	3	5	3	4	3	3
Saturday	4	4	4	6	4	5	4	4
Sunday	5	5	5	7	5	6	5	5
Monday	6	6	6	8	6	7	6	6
Tuesday	7	7	7	9	7	8	7	7
Wednesday	8	8	8	10	8	9	8	8
Thursday	9	9	9	11	9	10	9	9
Friday	10	10	10	12	10	11	10	10
Saturday	11	11	11	13	11	12	11	11
Sunday	12	12	12	14	12	13	12	12
Monday	13	13	13	15	13	14	13	13
Tuesday	14	14	14	16	14	15	14	14
Wednesday	15	15	15	17	15	16	15	15
Thursday	16	16	16	18	16	17	16	16
Friday	17	17	17	19	17	18	17	17
Saturday	18	18	18	20	18	19	18	18
Sunday	19	19	19	21	19	20	19	19
Monday	20	20	20	22	20	21	20	20
Tuesday	21	21	21	23	21	22	21	21
Wednesday	22	22	22	24	22	23	22	22
Thursday	23	23	23	25	23	24	23	23
Friday	24	24	24	26	24	25	24	24
Saturday	25	25	25	27	25	26	25	25
Sunday	26	26	26	28	26	27	26	26
Monday	27	27	27	29	27	28	27	27
Tuesday	28	28	28	30	28	29	28	28
Wednesday	29	Mar. 1	29	31	29	30	29	29
Thursday	30	2	30	June 1	30	31	30	30
Friday	Mar 1	3	June 1	2	Sept 1	Sept. 1	Dec 1	Dec 1
Saturday	2	4	2	3	2	2	2	2
Sunday	3	5	3	4	3	3	3	3
Monday	4	6	4	5	4	4	4	4
Tuesday	5	7	5	6	5	5	5	5
Wednesday	6	8	6	7	6	6	6	6
Thursday	7	9	7	8	7	7	7	7
Friday	8	10	8	9	8	8	8	8
Saturday	9	11	9	10	9	9	9	9
Sunday	10	12	10	11	10	10	10	10
Monday	11	13	11	12	11	11	11	11
Tuesday	12	14	12	13	12	12	12	12
Wednesday	13	15	13	14	13	13	13	13
Thursday	14	16	14	15	14	14	14	14
Friday	15	17	15	16	15	15	15	15
Saturday	16	18	16	17	16	16	16	16
Sunday	17	19	17	18	17	17	17	17
Monday	18	20	18	19	18	18	18	18
Tuesday	19	21	19	20	19	19	19	19
Wednesday	20	22	20	21	20	20	20	20
Thursday	21	23	21	22	21	21	21	21
Friday	22	24	22	23	22	22	22	22
Saturday	23	25	23	24	23	23	23	23
Sunday	24	26	24	25	24	24	24	24
Monday	25	27	25	26	25	25	25	25
Tuesday	26	28	26	27	26	26	26	26
Wednesday	27	29	27	28	27	27	27	27
Thursday	28	30	28	29	28	28	28	28
Friday	29	31	29	30	29	30	29	29
Saturday	30	Apr. 1	30	July 1	30	30	30	30
An extra day			**W or 31				*W or 31	31

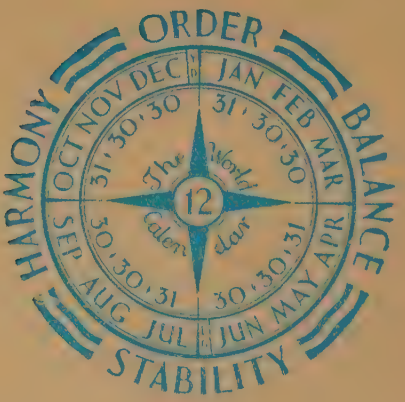
*THE YEAR-END WORLD HOLIDAY, W or 31 December (365th day), follows 30 December every year.

**THE LEAP-YEAR WORLD HOLIDAY, W or 31 June (an extra day), follows 30 June in leap years only.

YOUR COUNTRY CONTINUES

to need YOUR MONEY

Buy VICTORY BONDS and HOLD them!



After reading, kindly file, catalog or pass along to others.

Journal of CALENDAR REFORM

Read
THE RIGHT BEGINNING
By Elisabeth Achelis

FOURTH QUARTER
1945

1 9 4 5

GREGORIAN CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	--	1	2	--	--	--	--	1	2	3
7	8	9	10	11	12	13	4	5	6	7	8	9	10	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24	18	19	20	21	22	23	24
28	29	30	31	--	--	--	25	26	27	28	--	--	--	25	26	27	28	29	30	31

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	1	2	3	4	5	--	--	--	--	--	1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30	--	--	--	--	--	27	28	29	30	31	--	--	24	25	26	27	28	29	30

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	--	--	--	1	2	3	4	--	--	--	--	--	--	1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31	--	--	--	--	26	27	28	29	30	31	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30						

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
—	1	2	3	4	5	6	--	--	--	--	1	2	3	--	--	--	--	--	--	1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31	--	--	--	25	26	27	28	29	30	--	23	24	25	26	27	28	29
--	--	--	--	--	--	--	--	--	--	--	--	--	--	30	31					

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

THE WORLD CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	★★

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			★	W

★ The Year-End World Holiday, W or 31 December (365th day), follows 30 December every year.
★★ The Leap-Year World Holiday, W or 31 June (an extra day), follows 30 June in leap years.

EACH YEAR DIFFERENT

This calendar is always different from year to year.

The quarters are unequal in length. In leap years the first half-year has 182 days; the second, 184 days.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never-ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, 1 January, and the business year begins with Monday, 2 January. Because the World Holiday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Year-End Day and Leap-Year Day, W or 31 December, and W or 31 June, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

ORGANIZATION ENDORSEMENTS

CHAMBER OF COMMERCE

Federation of Chambers of Commerce of the British Empire
Association of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
London Chamber of Commerce
National Chamber of Trade (English)
Board of Trustees, Retail Trade Bureau, Portland, Ore.
Pittsburgh Chamber of Commerce
Junior Chamber of Commerce of Pittsburgh
Danville, Ky., Chamber of Commerce
Lancaster, Pa., Chamber of Commerce
Cumberland, Md., Chamber of Commerce
Chillicothe, Mo., Chamber of Commerce
Hagerstown, Md., Chamber of Commerce
Chicago Association of Commerce
Hibbing, Minn., Chamber of Commerce
Independence, Kan., Chamber of Commerce
Olean, N. Y., Chamber of Commerce
Council of Board of Trade, Halifax, Nova Scotia
English Chambers of Commerce: Bradford, Nottingham, Wolverhampton, Dewsbury, Gloucester, Plymouth, Winchester, Ipswich, Stroud, Woolwich, Luton, Mansfield, Reading, Londonderry, Hitchin, Chester, North Wales

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Committee for Maritime Meteorology
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
East Bay Astronomical Assn., Oakland, Cal.
Barcelona Academy of Arts and Sciences, Spain
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, N. Y. C.
Academy of Science of St. Louis
Astronomical Society of Decatur, Ill.
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Engineering Profession in British Columbia
Australian Branch of the Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936

EDUCATION

World Federation of Education Associations
National Education Association
National Association of Education of Chile
Assn. of Teachers of Mathematics in New England
Texas State Teachers Association
National Council of Geography Teachers

BUSINESS

International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Milwaukee Society of Accountants
Pennsylvania Retailers Association, Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Kansas City Branch, Railway Mail Association, Mo.
Mexican Hotel Association
Industrial Association of Austria

RELIGION

General Convention of the Protestant Episcopal Church
College of Bishops of the Methodist Episcopal Church South
Reformed Church in America
Council of the Universal Christian Council for Life and Work, Chamby, Switzerland
American Lutheran Church
Evangelical Lutheran Synod of Missouri, Ohio and other States
Council of Bishops of the Methodist Church
Suffolk North Assn. of Ministers, Mass.
Olivet Presbyterian Church, Harrisburg, Pa.

FRATERNAL

Presidents' Section of the National Fraternal Congress of America
Fraternal Congress of New York
Fraternal Congress of Maryland and the District of Columbia
Annual Report of the Secretary-Treasurer of the Canadian Fraternal Congress
Washington State Fraternal Congress

MISCELLANEOUS

General Federation of Women's Clubs
National Federation of Business and Professional Women's Clubs, Inc.
Women's City and County Club, Inc., Poughkeepsie, N. Y.
National Story League
Peoples Mandate Committee for Inter-American Peace and Cooperation
Penryth Club, Toronto, Canada
Amateur Athletic Union of the United States
National Theatre Conference
Agricultural History Society, Washington, D. C.

A Partial List

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